Bismillah ir-Rahman ir-Rahim

In the Name of Allah, the Most Gracious, the Most Merciful

The Shari'a

A Path to Divine Nearness

A Journey into the Outward and Inward Wisdom of the Sacred Law

Shariat

Qurb-e-Ilahi ka Raasta

Muqaddas Qanoon ka Zahiri aur Batini Hikmaton ka Roohani Safar

> *"To walk upon the Shari'a is to walk upon a path illuminated by the Attributes of the Lord of Majesty and Beauty."*
>
> Shariat par chalna, Allah ke Jalal aur Jamal ki sifaat se roshan raaste par chalna hai.

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The Shari'a — A Path to Divine Nearness

A Journey into the Outward and Inward Wisdom of the Sacred Law

Shariat — Qurb e ilahi ka Raasta

"Muqaddas Qanoon ka Zahiri aur Batini Hikmaton ka Roohani Safar

English :	***Roman Urdu :***
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ***In the Name of Allah, the Most Gracious, the Most Merciful***	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ***Bismillah ir-Raḥman ir-Raḥim***
All praise belongs to Allah, the Lord of the worlds — He who sent guidance from the realm of Divine Nearness into the hearts of His chosen ones, and illuminated the path for those who seek Him with sincerity, humility, and longing.	*Tamam taareefe Allah ke liye hai — jo sab jahanon ka Rabb hai, jis ne rehnumai ko apne qurb ke maqam se apne chunay huwe bandon ke dilon par naazil kiya, aur un sab ke liye raasta roshan kiya jo ikhlaas, tawazu' aur talabb ke saath us ki taraf ruju' karte hain.*
Allah, the Exalted, said: ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ (*Qur'an* 2:2–3)	Allah Taala ne farmaya: *Zhalika al-kitabu la rayba fih, hudan lil-muttaqin. Alladhina yu'minuna bil-ghaybi wa yuqimuna aṣ-ṣalah, wa mimma razaqnahum yunfiqun.* (*Qur'an* 2:2–3)
"This is the Book about which there is no doubt — a guidance for those conscious of Allah, those who believe in the unseen, establish prayer, and spend from what We have provided." (Qur'an 2:2–3)	*"Yeh woh Kitaab hai jismein koi shak nahi — hidayat unke liye hai jo Allah se darte hain, jo ghayb par imaan late hain, namaz qayam karte hain, aur jo kuch hum ne ata kiya usme se kharch karte hain." (Qur'an 2:2–3)*
And the Beloved Prophet ﷺ said: *"Faith has more than seventy branches; the highest of them is the declaration 'La ilaha illa Allah,' and the lowest is removing something harmful from the road." (Sahih Muslim)*	Aur Nabi Kareem ﷺ ne farmaya: *"Imaan ke sattar se zyada shu'be hain; sab se buland 'La ilaha illa Allah' ka iqraar hai, aur sab se neecha raste se takleef dene wali cheez hata dena." (Sahih Muslim)*
These verses and sayings remind the seeker that the journey to Allah begins with ***Imaan***, is strengthened by the ***Shari'a***, and is perfected through ***Ihsan*** — the inward witnessing of the One who always sees.	Yeh ayat aur hadees is haqeeqat ki taraf ishara karti hain ke Allah ka raasta ***Imaan*** se shuru hota hai, ***Shariat*** se mazboot hota hai, aur ***Ihsan*** ke maqam par mukammal hota hai — jahaan banda apne Rabb ko dekh raha ho, ya kam az kam yeh yaqeen rakhta ho ke Rabb usay dekh raha hai.
Introduction: **The Descent of the Divine Law** The Sacred Law (*Shari'a)* is not merely a system of rules. It is a breath of mercy, a ray of divine wisdom, and a mirror of the Eternal Names reflected into the world of forms.	**Taaruf:** **Ilahi Qanun ka Nuzul** *Shariat* sirf qawaid ka majmua nahi, balki rehmat ki saans, hikmat ka noor, aur Asma-e-Ilahiyyah ka aaeena hai jo is duniya-e-shahadat mein numayan hota hai.
To understand the *Shari'a* is to understand how the Compassion of Allah descended from the unseen realm into the hearts of His Messengers, so that humanity may walk a path leading to purification, harmony, and nearness.	*Shariat* ko samajhna dar asal yeh samajhna hai ke Allah ki rehmat aur hikmat ghaib ke aalam se kaise utar kar Anbiya ke dilon tak pohanchi, taake insaan paki, insaf aur qurb-e-Ilahi ke raaste par chal sake.
From the Divine Presence to the Prophetic Heart Before the *Shari'a* took shape as words and commands, it existed in the realm of meanings — the luminous world known as *al-Lahut*, where the Divine Attributes shine without veil.	**Allah ki Huzoor se Nabi ﷺ ke Dil tak** *Shariat* kalimat aur ahkam banne se pehle maani ki duniya mein thi — us ruḥani aalam mein jise *Lahut* kaha jata hai, jahan Allah ke Sifaat be-parda chamakti hain.

From this elevated realm, the Sacred Law was inscribed on the *Preserved Tablet* (al-Lawḥ al-Maḥfuẓ), a register in which all realities, destinies, and divine wisdom's were written with perfect knowledge.

From there, by the command of Allah, it descended through the noble Angel Jibril, until it reached the pure heart of Muhammad ﷺ, the heart described by Allah as:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ
(Qurʾan 94:1)
عَلَّمَهُ شَدِيدُ الْقُوَىٰ
(Qurʾan 53:5)

" the heart Allah opened and taught through one mighty in power" (Qur'an- 94:1) (53:5).

Thus, revelation travelled from the World of Spirits to the world of bodies, from the realm of meanings to the realm of forms, from the unseen (ghayb) to the witnessed (‘alam ash-shahadah).

The Quranic Witness:

إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَّكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ
(Surah al-Waqi‘ah, 56:77–79)

Allah the Most High said:
“Indeed, it is a Noble Qur’an, in a well-guarded Book; none touch it except those purified.” (Qur’an 56:77–79)

This verse reminds the seeker that divine knowledge is not reached merely with intellect — it is touched by purified hearts.

لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا
“For each of you We have appointed a law (shariah) and a way (minhaj).”(Surah al-Ma’idah, 5:48)

In this verse, Allah Most High tells us that:
For every community, a distinct shariah (outward law) and minhaj (way or path) was appointed.

The principles — such as *tawḥid* (oneness of God), *‘ibadah* (worship), *‘adl* (justice), and *insaf* (fairness) — have always remained the same for all nations.
However, the laws and methods differed according to their circumstances, times, and needs.

Inner Meaning (Baṭini Mana):
“Shirah” (شِرْعَة) — refers to the outer shariah: the acts of worship, transactions, and outward laws.

“Minhaj” (مِنْهَاج) — refers to the inner path: the spiritual way of marifah (gnosis) and nearness to Allah.

Thus, every messenger came to his people with both an outer shariah and an inner way,
and through the *Prophet Muhammad* ﷺ, these paths were perfected and unified into a complete and universal shariah.

Wahan se Shariat *Lawḥ-e-Mahfuz* mein likhi gayi, jahan tamam haqiqatain aur taqdiren Allah ke kamil ilm se mahfuz hain.

Phir Allah ke hukum se ye noor, Farishta Jibril عليه السلام ke zariye Nabi Muhammad ﷺ ke pak dil tak aaya — wahi dil jiske bare mein Allah ne farmaya:
Alam nashraḥ laka ṣadrak
(Qur’an 94:1)
ʿAllamahu shadidul-quwa
(Qur’an 53:5)
“Dil jo paak kiya gaya aur ek bohot qudratwale ne sikhaya.” (*Qur’an* 94:1)(53:5)

“Is tarah, waḥi ne ʿAlam-e-Arwaḥ se ʿAlam-e-Ajsam tak safar kiya; yun waḥi ka safar ruḥani ʿalam se jismani ʿalam tak, maana se ṣurat tak, aur ghayb se shahadat tak pura hua.”

Qur’an ka Ishara:
Innahu la-Qur’anun karim, fi kitabin maknun,
la yamassuhu illa al-muṭahharun.
(Surah al-Waqi‘ah, 56:77–79)

Allah Taala farmata hai:
“Beshak yeh ek azeem Qur’an hai, jo ek mehfooz kitaab mein hai, aur ise sirf paak log hi chho sakte hain.” (Qur’an 56:77–79)

Yeh aayat seekh deti hai ke asal ilahi ilm sirf aqal se nahi milta — wo dil ko milta hai jo paak kiya gaya ho.

Likullin jaʿalna minkum shirʿatan wa minhaja.
“Humne tum mein se har ek ke liye ek Shariat aur tareeqa muqarrar kiya.” (Surah al-Ma’idah, 5:48)

Is ayat mein Allah Taala bata rahe hain ke:
Har ummat ke liye alag shariat (zahiri qanoon, law) aur minhaj (tareeqa, rasta) muqarrar kiya gaya.

Usool (principles) sab ke liye ek hi rahe — *tawheed, ibadat, adl, insaaf* —lekin *ahkaam (laws) aur tariqay* unki halat, zamane aur zarurat ke mutabiq farq (alag) rakhe gaye.

Batini Mana:
“Shariat” (شِرْعَة) — zahiri shariat: amal, ibadat, muamalaat (outer law).
“Minhaj” (مِنْهَاج) — andar ka tareeqa: roohani rasta, marifat ka tariqah (inner path).

Yani, har rasool apni qaum ko ek zahiri Shariat aur ek batini tareeqa le kar aaya —
aur *Nabi Muhammad* ﷺ ke zariye yeh sab mukammal aur jami‘ (complete and universal) shariat ban gayi.

Ultimately, Allah has appointed for every nation its law and way —but the goal of all remains one: the worship of Allah and the path leading to His closeness.

Those Who Claim Spiritual Superiority
Some people claim to be the best of all in their spiritual states, but the Quran warns:

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَٰكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ

(Surah al-A'raf, 7:176)

*"And if We had willed, We could have elevated him through it; but he inclined toward the earth and followed his desires***."**

This verse refers to a man whom Allah had granted knowledge — he recognized the truth, yet he did not remain faithful to it and instead followed his lower desires.

Allah says :

فَبِمَا كَانُوا يَكْسِبُونَ ۚ خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ

"So, because of what they earned, Allah sealed their hearts." (Qur'an 2:7)(Qur'an 2:79)

Meaning: when a person becomes enslaved to his desires and ego (*nafs*), his heart is veiled from the truth — and though he sees, he becomes blind.

يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

"He bestows His mercy upon whom He wills, and Allah is the Possessor of immense bounty."
(Surah al ʿImran, 3:74).

The Knowledge of the Messengers and Their Scope:
The people of divine knowledge (*'arifin*) understood deeply the ranks of the Messengers — their respective missions, and how each Prophet fulfilled Allah's message according to the time and needs of his people.

Each Messenger had a specific divine function:
Some brought the foundation of revelation,
Some established the systems of teaching,
And some brought a complete Shariah (law).

Among them, the station of Sayyiduna Muhammad ﷺ is the most exalted and comprehensive.

The true gnostics recognized who among the people were the strongest in following the Sunnah of the *Prophet Muhammad* ﷺ — not only outwardly, but inwardly.

Because the Sunnah has two dimensions:
The outer — actions, conduct, and law.
The inner — sincerity (ikhlaṣ), reliance (tawakkul), and humility (khushu').

AllahTaala ne har ummat ke liye apni shariat aur tareeqa tay kiya —lekin sab ka maqsad ek hi hai: Allah ki ibadat aur uske qurb ka raasta.

Woh log jo ruḥani bartari (afzaliyat) ka dawa karte hain:
Kuch log dawa karte hain ke woh apni ruḥani halat mein duniya ke behtareen log hain.
Lekin Quran hoshiyar karta hai:
Wa law shi'na la rafa'nahu biha walakinna-hu akhlada ilal-arḍi wattaba'a hawahu. (Surah al-A'raf, 7:176)

"Aur agar Hum chahtay to usay (apne ilm aur ayaton ke zariye) buland maqam dete, lekin usne duniya ki taraf jhukaav ikhtiyar kar liya aur apni khwahish ki pairwi ki."

Yeh ayat us shakhs ke bare mein hai, jise Allah ne ilm diya tha —wo haq ko jaanta tha, lekin usne ilm ke sath wafadari nahi ki, aur apne nafs aur khwahish ko apna rasta bana liya.

Fa-bima kanu yaksibun. Khatama Allahu ʿala qulubihim.
"Allah ne unke dilon par mohr laga di, unke karmo (amal) ke sabab." (Qur'an 2:7)(Qur'an 2:79)

Yani, jab insaan apni hawas (nafs) aur khwahish ka ghulaam ban jaata hai, to uska qalb haq se parde mai hai — aur phir woh sab kuch dekhte hue bhi andha hota hai.
Yakhtaṣṣu bi-raḥmatihi man yasha', wa-Allahu dhu al-faḍli al-ʿaẓim.
"Woh apni raḥmat us par naazil karta hai jis par chahe, aur Allah buzurg fazl ka malik hai."
(Surah al ʿImran, 3:74).

Anbiya (Rasulōn) ka 'Ilm aur Us ka Daira (Hadd o Hudud): Yani yeh log (jo Allah ke ma'rifat rakhne wale hain) — sabse gehri samajh rakhte the ke har Rasool kis maqam par hai, unke daire (scope of mission) kya the, aur kis tarah har Nabi ne apni qaum ke liye Allah ke paigham ko apne zamanay ke mutabiq poora kiya.

Har Rasool ka maqam aur daira ek Ruhani hikmat ke mutabiq tha —*koi tanzil (revelation) ka asal laata, koi ta'lim ka nizaam, aur koi kamil Shariat.*

Aur in sab mein Sayyiduna Muhammad ﷺ ka maqam sabse a'la aur jami' (comprehensive) hai.

Yani yeh 'arifeen (gnostics) jaante the ke kaunse log Rasool Allah ﷺ ki sunnat par sabse zyada mazbooti se qayam hain —sirf zahiri amal mein nahi, balki roohani mani mein bhi.

Kyun ke Sunnah ke do pehlu hote hain:
Zahiri — amaal, akhlaq, aur qanoon.
Batini — ikhlaas, tawakkul, aur khushu'.

"The one who remains firmly connected to both is the true guardian of the Sunnah. That is, those people truly understood and preserved both dimensions of the Sunnah — the outward and the inward — in a deep and authentic way.
Outward (Ẓahir): the transmission, practice, and rulings of the Qur'an and ḥadith.
Inward (Baṭin): the wisdom hidden within the Sunnah and the secret of closeness to Allah.
Those who unite these two are the true inheritors of the religion."

The Adab (Reverence) of the True Scholars
Their hearts were filled with reverence and awe for Allah. They knew that before the majesty of Allah, human intellect and perception are nothing.

Their knowledge was therefore marked by humility and adab, not by arrogance or argumentation.

They knew that Allah grants knowledge directly to His chosen servants — the Prophets and, after them, the Awliya'.

This divine knowledge ('ilm ladunni) is a light (nur) placed in the heart:
For the Prophets, it comes as revelation (waḥy).
For the Awliya', it comes as inspiration (ilham) and spiritual illumination (fuyuẓat).

Such knowledge is not learned from books or teachers — it is a light bestowed by Allah's own will.
Reason (*'aql*) can reach only the earth, but this knowledge descends from the light of the Throne ('arsh).

Allah bestows such knowledge upon His special servants — the Prophets and Awliya' —which cannot be attained through outward study, schools, or worldly experience.
a knowledge beyond ordinary learning. a light entering their hearts, raising their ranks according to their sincerity, humility, and adherence to the Sunnah.

O Allah, grant us beneficial knowledge, a humble heart, and a light from You that You place within our hearts.

Teach us what benefits us and open for us the doors of inner knowledge and understanding as You opened them for Your Prophets and Your Awliya'.

Purify our hearts from pride and showing off, and adorn them with sincerity, humility, and true following of the Sunnah of Your Prophet Muhammad ﷺ.

My Lord, increase me in knowledge, increase me in nearness, increase me in light. ….. Ameen

Jo shakhs dono mein muttasil hai, wahi Sunnat ka haqiqi hami hai. Yani wo log Sunnat ke dono roop — zahiri aur batini —ko tahqiqan (deeply) samajhte aur hifazat karte the.

Zahir: Quran aur hadith ki riwayat, amal aur hukum.
Batin: Sunnat ke andar chhupi hikmat aur Allah ke qurb ka raaz.

Jo log in dono ko jode kar chalte hain, wahi deen ke haqeeqi waaris hotay hain.

Haqiqiʿ Ulama ka Adab (Tazim aur Ehteram)
Yani inke dil mein Allah ke liye adab aur ta'zeem ka kamal tha. Woh jaante the ke Allah ki azmat ke samne 'aql aur zahan (senses) kuch bhi nahi.

Isliye unka ilm tawazu' (humility) aur adab se bhara hua tha — na ke takabbur ya munazara se.

"Aur woh jaante the ke Allah ne apne bandon ko — Anbiya aur unke baad unke Awliya — ko apni taraf se 'ilm ata farmaya hai."

Yahan "'ilm" se murad wo ('ilm ladunni) hai jo Allah seedha dil mein daal deta hai, jo wahi (revelation) ya ilham (inspiration) ke zariye aata hai.
Anbiya ke liye — wahi (revelation).
Awliya ke liye — ilham aur fuyuzat (spiritual illumination)

Iska matlab hai ke ilm sirf kitaab aur dars se nahi, balki Allah ki taraf se ek nur ke roop mein aata hai. 'Aql sirf zameen tak pahuṅch sakti hai, magar yeh 'ilm 'Arsh ke nur se naazil hota hai aur dil mein daakhil hota.

Allah apne khaas bandon — Anbiya aur Awliya — ko aisa ilm ata karta hai jo kisi zahiri dars, madrasa, ya tajrube se hasil nahi hota. Ye ilm nur ke roop mein unke dil mein daakhil hota hai, aur unka maqam unke adab, ikhlaas, aur sunnat ki ittiba' se bardta hai.

"Ai Allah, hamein nafa' dene wala 'ilm ata farma, hamein aisa dil de jo jhukne wala aur narm ho, aur apna nur hamare dilon mein daakhil farma de.

Ai Allah! Humein woh ilm sikha jo humein nafa de, aur hamaray liye ma'rifat aur samajh ke darwazay khol de, jis tarah Tune apnay Anbiya aur Awliya ke liye kholay.

Ai Allah! Hamaray dilon ko takabbur aur riya se paak farma, aur unhein ikhlaas, inkisari aur Tere Nabi Muhammad ﷺ ki Sunnat ki poori pairwi se saja de.

Ai mere Rabb! Mujhe ilm mein badhat, mujhe apni qurbat mein badhat, apni roshni mein badhat ata farma. …..Ameen

The Connection Between the Divine Names and the Shariah

The Shari'a descended not simply to regulate human actions, but to unfold ***the names of Allah*** in the world:

This reality points to the profound link between the Divine Names (al-Asma' al-Ilahiyyah) and the Shariah.

The Shariah is not merely a collection of legal rulings; it is the outward manifestation of Allah's Names and Attributes —the visible system through which His qualities appear in the world.
For example:
Al-'Adl (The Just) → justice in law,
Ar-Raḥman (The Most Merciful) → mercy in dealings,
Al-Ḥakim (The All-Wise) → wisdom in commands,
Al-Ghafur (The Forgiving) → forgiveness and pardon,
Al-Qahhar (The Subduer) → power and discipline.

The Shariah is thus a mirror of these Divine Names — their effects are manifested in its rulings and guidance.

So, when we understand the Shariah, we are in fact witnessing the manifestation of Allah's Attributes — *mercy, wisdom, justice, forgiveness, and harmony.*

When a person practices the Shariah, he doesn't merely obey laws- he reflects Allah's attributes in his own being.

Thus, through outward obedience, he attains inward perfection, and through inner realization, he becomes a living mirror of divine qualities.

The **inner purpose** of the Shariah is that a person:
Learns to act with justice (Al-'Adl),
Becomes merciful (Ar-Rahman),
Gains wisdom and insight (Al-Ḥakim).
In this way, the worshipper ('abid) reaches marifatullah — becoming a living manifestation of Allah's Attributes.

The Shariah is not merely a set of laws; it is the outward system reflecting Allah's Names and Attributes.

Through it, a person attains inner perfection (batini kamal) along with outward actions — and this knowledge is grasped not through intellect alone, but through the light of divine gnosis (nur-e-ma'rifat).

The Prophet Mohammed ﷺ emphasized 'ilm — certain recognition — not mere traditional acceptance.

True *ma'rifah* illuminates the heart and shows the way. Such people understood the reality chosen by Allah for His servants — the *Prophets* and their inheritors, the *Awliya'*.

Asma-e-Ilahiyyah (Allah ke Ṣifati Naam) aur Shariat ke darmiyan talluq (rabta)

Shariat zameen par isliye nahi aayi ke insani harakat ko bas qanoon se baandh de —balki isliye ke ***Allah ke Asma*** dunya mein zahir ho jayein:

Ilahi asma' (Divine Names) aur Shariah ke darmiyan ek gehre rabta ki taraf ishara karta hai —

ke Shariah sirf ahkam (laws) ka majmua nahi, balki AllahTaala ke asma' aur ṣifat ka zahiri nizam hai.
wo ilahi asma ur Sifat , jin ke zariye Allah apne bandon ko apne kamaalaat (perfections) ka izhar karta hai,
jaise:
Al-'Adl → qanoon aur faislon mein insaaf,
Ar-Raḥman → muamlaat mein rehmat,
Al-Ḥakim → ahkaamaat mein hikmat,
Al-Ghafur → maafi aur darguzar,
Al-Qahhar → quwwat aur nizaam-o-discipline.

Shariah in asma' ka zahiri nizam hai yani Allah ke in sifat ka asar uske ahkam mein numayan hota hai.

Yani: Jab hum Shariah ko samajhtay hain, hum asal mein Allah ke sifat ka izhar dekh rahe hote hain. *Rehmat, hikmat, insaf,* maghfirat*, tanzim* — yeh sab uske asma' ka practical izhar hai.

Jab koi shakhs Shari'ah par amal karta hai, to woh sirf qawaneen ki pabandi nahin karta — balki apni zaat mein Allah ki ṣifaat ka aks zahir karta hai.

Is tarah, zahiri itaat ke zariye woh batini kamal haasil karta hai, aur batini idraak ke zariye woh Ilahi ṣifaat ka zinda aaina ban jata hai.

Batini taur par Shariah ka maqsad yeh hai ke banda:
Al-'Adl ke izhar se insaaf karna seekhe,
Ar-Rahman ke izhar se rehmat wala bane,
Al-Ḥakim ke izhar se dana aur basiratmand bane.
Is tarah, 'abid (worshipper) "ma'rifatullah" tak pahunchta hai —yani woh Allah ke sifaat ka zinda mazhar ban jaata hai.

Shariah sirf qanoon nahi, balki Allah ke Asma' aur Ṣifat ka zahiri nizam hai.

Uske zariye insaan zahiri amal ke saath batini kamal (divine likeness) hasil karta hai —aur yeh ilm sirf 'aql se nahi, balki nur-e-ma'rifat se samajh aata hai.

Nabi Muhammad ﷺ ne 'ilm ko— yaqeen ke saath pehchaane — par zor diya, sirf riwayati tasleem par nahi.

Ṣaḥiḥ ma'rifah dil ko roshan karti hai aur rasta dikhati hai. Unho ne is ḥaqiqat ko samjha jo ḥaqq ke liye hai, aur jo Allah ne apne chune huye bandōn — *ambiya*' aur un ke warisin (*awliya*') — ke liye pasand kiya.

These friends of Allah know Him not through study or reasoning alone, but through divine grace and illumination (*fayḍ ilahi*) —a knowledge that transcends intellect and is known only by light.

To walk upon the Shari'a is to walk upon a path illuminated by the Attributes of the Lord of Majesty and Beauty.

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

"And We do not punish until We have sent a Messenger." (Qur'an 17:15)

Quranic Seal:

وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ
"Allah speaks the truth and guides to the Straight Path." (Qur'an 33:4)

On the reason for the increase and decrease of knowledge's and the words of Allah,

وَقُلْ رَبِّ زِدْنِي عِلْمًا

"Say: 'Lord, increase me in knowledge!" Qur'an (Surah Ṭa-Ha 20:114)

and the words of the Prophet, may Allah bless him and grant him peace,
"Allah does not restrict knowledge, plucking from the breasts of the scholars, but He removes it by removing the scholars."

Notes:
All Qur'an verses quoted in this book are taken from the Noble Qur'an.
Hadith are cited from reliable and well-known collections of Hadith.
Statements from the scholars of Islam are drawn from their recognized works in tafsir, fiqh, and taṣawwuf.
Any benefit in this work is from Allah alone, and any error is from myself.
All reflections and explanations are the author's own understanding, and *Allah knows best.*

Yeh awliya' Allah Ta'ala ko sirf talim ya ijtihad ke zariye nahin, balki fayḍ-e-ilahi ke zariye jan'tay hain.
Yeh ek aisa 'ilm hai jo sirf 'aql ke zariye hasil nahin kiya ja sakta, balke nur ke zaryia.

Shariat par chalna dar asal Allah ki Sifaat se roshan raaste par chalna hai — Jalal aur Jamal ke Rabb ka raasta.

"Wa ma kunna mu'azzibina ḥatta nab'atha rasula."

"Aur hum azaab nahin dete jab tak ke ek Rasul na bhej dein."(Qur'an 17:15)

Ya Quran ka Nishan-e-Tasdiq:

Wa-Allahu yaqulu al-ḥaqqa wa huwa yahdi as-sabil
"*Allah sach farmata hai aur Seedhe Raste ki hidayat deta hai."* (Qur'an 33:4)

Ilm ke badne aur kam hone ke sabab par — AllahTaala ke farman ke mutabiq:

Wa qul rabbi zidni ʿilma

"Kaho: Ai Mere Rab! Mujhe ilm mein izafah ata farma!" Qur'an (Surah Ṭa-Ha 20:114)

aur Nabiﷺ ke farman ke mutabiq:
"Allah ilm ko seene se nikal kar nahin chheen leta, balki woh ilm ko (dunya se) 'ulama ke utha lene ke zariye se chheen leta hai."
(Sahih Muslim & Bukhari)

Notes: (Mulaḥizah):
Is kitaab mein naql ki gayi tamaam Qur'ani ayat Qur'an-e-Majeed se li gayi hain.
Hadith mo'tabar aur mashhoor kutub-e-ḥadith se naql ki gayi hain.
Islam ke ʿulamaʾ ke aqwal tafsir, fiqh aur taṣawwuf ki ma'roof aur muʿtabar kutub se liye gaye hain.
Is kaam mein jo bhi khayr hai woh sirf Allah Ta'ala ki taraf se hai, aur jo bhi kami ya ghalati hai woh mujh se hai.
Is kitaab mein pesh ki gayi tamaam tashriḥat aur tafsirat musannif ki apni samajh par mabni hain, aur *Allah hi behtar jaanta hai.*

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
In the Name of Allah, the Most Gracious, the Most Merciful

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۖ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

Surah Al-Baqarah (2:32)

"Glory be to You! We have no knowledge except what You have taught us. Indeed, You alone are the All-Knowing, the All-Wise."

Chapter 1 — IMAAN (FAITH)

The Light That Begins the Journey to Allah

Imaan comes first — it gives life to the Shari'a.
Shari'a follows — it expresses and protects imaan.
Together they form the complete path to Divine Nearness.

imaan (Faith) is the root of the tree of Islam, while Shari'a (Divine Law) is its branches and fruits.

When the Prophet ﷺ began his mission in Makkah, the early revelations focused on imaan — belief in Allah, the soul, the Hereafter, and divine signs.

Only after faith was firmly rooted in the hearts were the laws of Shari'ah (like prayer, fasting, and zakah) revealed in Madinah.

Thus, they are two sides of one reality —
imaan is the inner submission,
Shari'a is the outer submission.
"Those who believe and do righteous deeds…"
(Qur'an 2:25, 4:57,)

imaan-e-Mujmal (ایمانِ مُجمل)

آمَنْتُ بِاللهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ

I believe in Allah as He is, with all His names and attributes, and I accept all His commandments.

imaan-e-Mufassal (ایمانِ مُفَصَّل)

آمَنْتُ بِاللهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ مِنَ اللهِ تَعَالٰى وَالْبَعْثِ بَعْدَ الْمَوْتِ

I believe in Allah, His angels, His books, His messengers, the Last Day, and that all good and bad destiny is from Allah the Most High, and in life after death.

Imaan — The First Light in the Heart
Imaan is the first light that Allah places in the heart of a seeker. It is the awakening of the soul, the moment when the heart recognizes its true Master, and when the veil of heedlessness begins to lift.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
Bismillah ir-Raḥman ir-Raḥim

Qālū subḥānaka lā ʿilma lanā illā mā ʿallamtanā, innaka anta al-ʿAlīmu al-Ḥakīm. Surah Al-Baqarah (2:32)

"Tu paak hai! Humein koi ʿilm nahin siwaye us ke jo Tu ne humein sikhaya. Beshak Tu hi sab kuch jannay wala, hikmat wala hai."

Baab 1 — IMAAN (Yaqeen)

Woh Noor jo Allah ki taraf safar ka aghaz karta hai

Imaan sab se pehle aata hai — yeh Shari'at ko zindagi deta hai.
Shari'at us ke baad aati hai — yeh imaan ko zahir karti aur hifazat karti hai. Dono mil kar Qurb e Ilahi ka mukammal raasta banate hain.

imaan (Yaqin aur Itiqad) Islam ke darakht ki jadh hai, jabke Shari'at (Ilahi Qanun) us ki shaakhein aur phal hain.

Jab Nabi ﷺ ne apni da'wat ka aaghaz Makkah mein farmaya, to ibtidai waḥy imaan par markazithi — Allah par yaqin, akhirat, ruḥ aur qudrat ke nishaniyon par.

Sirf jab imaan logon ke dilon mein mazbut ho gaya, tab Shari'at ke ahkam — jaise namaz, roza aur zakat — Madinah mein naazil huye.

Yun dono ek hiḥaqiqat ke do rukh hain —
imaan batiniitaat hai, aur
Shari'at zahiriitaat hai.
"*Jo log imaan laye aur nek amal kiye karte hai***.."**
(Qur'an 2:25, 4:57)

imaan-e-Mujmal (ایمانِ مُجمل)
amantu billahi kama huwa bi-asma'ihi wa ṣifatihi wa qabiltu jami'a aḥkamihi.

Main Allah par imaan rakhta hoon jaisa ke Woh apne naamon aur sifaton ke saath hai, aur main uske tamam ahkaam ko qabool karta hoon.

imaan-e-Mufassal (ایمانِ مُفَصَّل)
amantu billahi wa mala'ikatihi wa kutubihi wa rusulihi wal-yawmil-akhiri wal-qadari khayrihi wa sharrihi minallahi taʿala wal-baʿthi baʿdal-mawt.

Main Allah par imaan laata hoon, aur uske farishton par, aur uski kitaabon par. aur uske paighambaron par aur aakhri din (Qiyamat) par aur taqdeer (achhi ya buri) par jo AllahTaala ki taraf se hai aur maut ke baad dobara uthaye jaane par.

Imaan — Dil ka pehla noor
Imaan woh pehla noor hai jo Allah Taala ek talabb-gar ke dil mein daalta hai. Yeh rooh ka jagna hai, wo lamha jab dil apne Asal Maalik ko pehchanta hai, aur ghaflat ka parda uthna shuru hota hai.

Imaan is not merely a statement of the tongue;
it is a movement of the heart, a certainty of the soul, and a witnessing that grows through practice and sincerity.

The Pillars of imaan (Arkan al-imaan):
When Jibril عليه السلام came in the form of a man and sat before the Prophet ﷺ, he asked:
"*O Muhammad, tell me about Imaan*."

The Messenger of Allah ﷺ replied:
"Imaan is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in destiny — its good and its apparent evil." *(Sahih Muslim)*

This definition reminds us that faith is a connection to the unseen, a bridge between the heart and the realities that cannot be touched by the senses, but are witnessed by the light of yaqin (certainty).

1. **Belief in Allah** (Tawheed):
That is, to have firm belief that Allah is One, He has no partner.
He is the Creator, Owner, and Controller of everything.
All of His Names and Attributes are perfect — such as *Ar-Rahman* (The Most Merciful), *Al-Hakeem* (The All-Wise), and *Al-Aleem* (The All-Knowing).

2. **Belief in His Angels** (Mala'ika):
Angels were created from light. They act only by Allah's command — for example, Jibreel brings revelation, Mikaeel is in charge of sustenance, Israfeel will blow the trumpet, and Malik is the keeper of Hell.

3. **Belief in His Books** (Kutub):
Believing in the divine scriptures revealed to various prophets, including the
Torah - Musa AS ,
Psalms - Dawood AS,
Gospel - Isa As, and
the Qur'an (the final and preserved revelation). Muhammad ﷺ

4. **Belief in His Messengers** (Rusul):
Believing in all the prophets and messengers sent by Allah, from Adam (AS) to Muhammad (ﷺ), the final messenger.

5. **Belief in the Day of Judgment** (Yawm al-Qiyamah):
Believing in life after death, resurrection, and the Day of Reckoning when all deeds will be accounted for.

6. **Belief in Divine Decree** (Qadar):
Believing in Allah's predestination, that everything happens by His will and knowledge, both good and bad.

Imaan sirf zabaan ka iqraar nahi;
yeh dil ki harkat, rooh ka yaqeen, aur us haqeeqat ka mushahida hai jo amal aur ikhlaas se barhta rehta hai.

The Pillars of imaan (Arkan al-imaan):
Jab Jibril عليه السلام insaani soorat mein aaye aur Nabi ﷺ ke saamne baith kar poochha:
"*Aey Muhammad, mujhe Imaan ke baare mein bataiye*."
To Nabi ﷺ ne farmaya:
"Imaan yeh hai ke tum Allah par imaan lao, uske farishton par, uski kitaabon par, uske rasoolon par, Akhri Din par, aur taqdeer par — chai woh achhi ho ya zahiri taur par buri." *(Sahih Muslim)*

Yeh wazaahat batati hai ke imaan ghaib se rabta ka naam hai — woh pul jo dil ko un haqeeqaton se jodta hai jo aankh se nazar nahi aatin, magar yaqeen ki roshni se dekhi jaati hain.

1. **Belief in Allah (Tawheed):**
Yani yaqeen rakhna ke Allah ek hai, uska koi shareek nahi.
Woh sab kuch ka khalik (creator), malik (owner), aur mudabbir (controller) hai.
Uske saare asma wa sifaat (names and attributes) kamil hain — jaise Ar-Rahman, Al-Hakeem, Al-Aleem.

2. **Belief in His Angels (Mala'ika):**
Farishtay **noor** (light) se paida kiye gaye. Woh Allah ke hukm se kaam karte hain — jaise Jibreel wahi laate hain, Mikaeel rizq ke zimmedar hain, Israfeel soor phoonkne wale hain, aur Malik jahannum ke darban hain.

3.Belief in His Books (Kutub):
Yani un kitaabon par imaan lana jo Allah ne apne Rasoolon par naazil ki:
Taurat *(Musa* عليه السلام par*)*
Zaboor *(Dawood* عليه السلام par*)*
Injeel *(Isa* عليه السلام par *)*
Quran *(Muhammad* ﷺ *par) — jo sabse aakhri aur hamesha ke liye rehnuma hai.*

4.Belief in His Messengers (Rusul):
Allah ke saare Nabi aur Rasoolon par yaqeen rakhna, Adam (AS) se le kar Muhammad (ﷺ) tak, jo aakhri Rasool hain.

5.Belief in the Day of Judgment (Yawm al-Qiyamah):
Yani yaqeen rakhna ke maut ke baad dobara zinda kiya jayega, hisaab hoga, jannat aur jahannum hain — aur har shakhs ko uske amal ka badla milega.

6. Belief in Divine Decree (Qadar):
Yani ye yaqeen rakhna ke har cheez Allah ke ilm aur irade se hoti hai — chahe wo achhi lage ya buri. Allah sab kuch pehle se jaanta hai, aur uske faislon mein hikmat hai.

The **Levels of Faith (Darajat al-imaan)** have a very deep meaning, and understanding them is essential for a believer's spiritual journey.

Islamic scholars and Sufis have described different levels of faith — some outward (ẓahiri) and some inward (baṭini).

Both the Quran and Hadith indicate that faith is not a single fixed level, but a reality that increases and decreases. Faith grows through good deeds and diminishes through sins.

There are three levels of faith:
1. Islam: Submitting outwardly through the five pillars (Shahadah, Salah, Zakat, Sawm, and Hajj).

Qur'an:

قَالَتِ الْأَعْرَابُ آمَنَّا ۖ قُلْ لَمْ تُؤْمِنُوا وَلَٰكِنْ قُولُوا أَسْلَمْنَا

"*The Bedouins say, 'We have believed.' Say, 'You have not yet believed; rather, say, "We have submitted."'"*
(Surah al-Ḥujurat 49:14)

Meaning: Islam is the beginning — the stage of outward obedience and physical acts of submission.

2. Faith (imaan): Inner Conviction (BaṭiniYaqin)
This is the level of the heart.
It is not merely outward action, but an inner certainty and affirmation.
The meaning of imaan includes:
Tasdiq bil-qalb — belief and conviction in the heart,
Iqrar bil-lisan — verbal declaration by the tongue,
'Amal bil-jawariḥ — actions performed by the limbs.

At this stage, a person does not only perform outward deeds — his heart becomes illuminated with the light of Allah.

3. Ihsan: Spiritual Excellence (Ruḥani Kamal)
This is the highest level of faith.

In the Hadith of Jibreel, the Prophet ﷺ said:
"Ihsan is to worship Allah as if you see Him; and if you do not see Him, then indeed He sees you."
(Sahih Bukhari & Muslim)

Meaning: This is the station of mushahadah (divine awareness) and muraqabah (constant consciousness of Allah's watchfulness).

Levels of imaan: (Darajat al-imaan) ka manoo bohot gehra hai, aur isay samajhna ek mo'min ke roohani safar ke liye zaroori hai.

Islamic 'ulama aur sufiya ne imaan ke mukhtalif darajat (levels) bayan kiye hain — kuch zahiri (outward), kuch batini (inward).

Quran aur Hadith dono mein yeh ishara milta hai ke imaan ek darajah nahi, balki badne ur ghatne wali haqiqat hai. imaan achay amal se badta hai aur gunahon se ghatta hai.

Imaan ke teen darjat hain:
1. Islam: Outward Submission (Zahiri Iṭa'at)
Yeh sabse pehla darjah hai. Banda Allah ke hukm ke aage sar jhukata hai — Namaz, Roza, Zakat, Hajj waghera ada karta hai.
Qur'an:
"Qalatil a'rabu amanna. Qul lam tu'minu walakin qulu aslamna." (Surah al-Hujurat 49:14)

"Dehati kehte hain: 'Hum imaan le aaye hain.' Aap keh dijiye: 'Tum imaan nahi laaye; balkeh yun kaho: "Hum ne itaat qabool kar li hai (Islam le aaye hain)."

Matlab: Islam ibtida hai — jism se itaat aur zahiri amal ka maqam.

2. imaan: Inner Conviction (Batini Yaqeen)
Yeh dil ka darjah hai.
Sirf amal nahi, dil se yaqeen aur tasdiq (confirmation) hoti hai.
imaan ka matlab hai:
Tasdiq bil-qalb (dil se yaqeen),
Iqrar bil-lisan (zaban se iqraar),
'Amal bil-jawarih (aaza se amal).

Yahan banda sirf zahiri amal nahi karta, balki uska dil bhi Allah se raushan hota hai.

3.Ihsan: Spiritual Excellence (Roohani Kamal)
Yeh sabse buland darjah hai.

Jibreel ke hadees mein Nabi ﷺ ne farmaya:
"Iḥsan ye hai ke tum Allah ki ibadat is tarah karo jaise tum use dekh rahe ho; aur agar tum use nahi dekh rahe, to yaqeen rakho ke Woh tumhe dekh raha hai."
(Sahih Bukhari & Muslim)

Matlab: Yeh maqam mushahadah (divine awareness) aur muraqabah (constant watchfulness) ka hai.

Imaan Grows and Increases
Imaan is not static; it rises and falls.

Allah says:
*"And when His verses are recited to them, it increases them in faith." (*Qur'an *8:2)*

The scholars have agreed that Imaan increases with obedience and decreases with sin.
Every act of worship, every sincere dua', every moment of patience, every tear shed in repentance adds another layer of light to the heart.

The Inner Wisdom of Imaan
Outwardly, Imaan means believing in what Allah revealed.
Inwardly, Imaan means allowing that belief to transform the way we see the world.

The people of Tasawwuf say:
"Imaan is a seed; Islam is its outer shell; Ihsan is its fruit."

Thus, the journey begins with Imaan — the seed planted in the soil of the heart by Allah Himself. If watered with remembrance, and protected from sin, this seed grows into a tree whose branches reach toward the heavens.

Allah says:
*"A good word is like a good tree —its roots are firm and its branches reach the sky." (*Qur'an *14:24)*

The "good word" is ***La ilaha illa Allah*** —the heart of Imaan.

The *"good word"* refers to ***La ilaha illa Allah***.
It is not just a sentence spoken by the tongue — it is ***the foundation of imaan***, the truth upon which the entire religion stands.

*It **negates all false gods** (La ilaha)*
*It **affirms only Allah's divinity** (illa Allah)*

This declaration purifies belief and directs the heart toward pure tawḥid.

O Allah, keep our hearts firm upon Your religion, increase us in faith and certainty, and make us among the rightly guided.

*O Allah strengthen our imaan and keep our heart firm upon **La ilaha illa Allah**. - Ameen.*

Imaan barhta bhi hai aur kam bhi hota hai
Imaan ek hi darje par nahi rehta; yeh kabhi badhta hai, kabhi kam hota hai.
Allah farmata hai:
*"Aur jab unko Allah ki aayaat sunayi jaati hain, to unka imaan barh jata hai." (*Qur'an *8:2)*

Ulama ka ijma' hai ke Imaan ataat (ibadat) se bardta, aur gunah se kam hota hai. Har ibadat, har sache dil ki du'a', har lamha sabr, aur tauba ke aansoo dil mein ek naya noor bhar dete hain.

3. Imaan ki batini hikmat
Zahiri tor par Imaan ka matlab Allah ke bataye huwe haqeeqaton ko tasleem karna hai.
Batin mein Imaan yeh hai ke woh tasdeeq insaan ki soch, nazar aur rawaiya ko badal de.

Ahle Tasawwuf farmate hain:
"Imaan beej hai, Islam uski qaalib (outer shell) hai, aur Ihsan uska phal."
Ye safar Imaan se shuru hota hai —wo beej jo Allah khud bande ke dil ki zameen mein bo deta hai. Agar ise zikr se paani mile, aur gunaah se mehfooz rakha jaye,
to yeh darakht ban jata hai jiski shakhain aasman ki taraf uthti hain.

Allah farmata hai:
*"Paak baat ek paak darakht ki tarah hai — jis ki jad mazboot ho aur jis ki shakhain aasman tak pahunchti hon." (*Qur'an *14:24)*
Aur yeh "paak baat" ***La ilaha illa Allah*** hai —Imaan ka dil.

"Achha kalima" se murad ***La ilaha illa Allah*** **hai**.
Yeh sirf zuban se kaha gaya jumla nahi, balki ***imaan ki bunyad hai***, woh haqiqat jis par poora din qaim hai.

Yeh tamam jhoote ma'budōn ka inkar karta hai (La ilaha), aur
sirf Allah ki uluhiyyat ka iqraar karta hai (illa Allah).

Yeh kalima aqeede ko paak karta hai aur dil ko khalis tawḥid ki taraf raahnumai deta hai."

Ai Allah, hamare dilon ko apne deen par qaim rakh, humein imaan aur yaqin mein izafa ata farma, aur humein hidayat yaafta logon mein shamil farma.

Ai Allah hamare imaan ko mazboot kar aur hamare dil ko ***La ilaha illa Allah*** par qaim rakh. - Aameen.

Chapter- 2 - SHARIAH (Islamic law)

Shariah: The Complete System of Islam

Shariah is the divine law revealed by Allah — a complete system through which a believer learns how to live a life that pleases the Creator. It is the outer framework of the religion, given to guide human beings toward inner purification and nearness to Allah.

Allah says in the Qur'an:

ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا

"This day I have perfected for you your religion, completed My favor upon you, and chosen Islam as your religion." (Qur'an 5:3)

This perfect completion means that every aspect of guidance needed for human life — worship, ethics, social dealings, spiritual refinement — is found within the Shariah.
The Shariah is not merely a collection of laws, but a *comprehensive system* — a complete framework that encompasses every aspect of life, guiding Muslims in all areas of their existence.

Shariah Is a Mercy
When Allah completed the religion, He did not leave His servants without guidance. He gave laws rooted in: mercy, wisdom, divine justice, benefit for humanity.

The Shariah aligns human behavior with the purpose for which we were created: to know Allah, love Him, and live according to His will.

Shariah Protects the Human Soul
The laws of Allah: protect dignity, preserve life, nurture families, ensure justice, refine character, purify the heart.

Every command has a wisdom; every prohibition has a mercy behind it.

Even if the wisdom is not immediately seen, the believer trusts the divine knowledge of the One who created us.

Shariah and the Outer Dimension of Religion
Shariah deals with the **external actions** of the believer: prayer, fasting, charity, pilgrimage, lawful and unlawful, social interactions.
These actions discipline the body, and through the body, they purify the soul.
The outward is the doorway to the inward. Without the Shariah, the path to spiritual depth (*ḥaqiqah*) is closed.

Baab- 2 - SHARIAT (Islami Qanoon)

Shariat: Islam ka Mukammal Nizaam

Shariah woh ilahi qanoon hai jo Allah ne naazil kiya — ek mukammal nizaam jiske zariye ek Momin seekhta hai ke woh apni zindagi kaise Allah ki raza ke mutabiq guzare. Yeh deen ka zaahiri dhacha hai jo insaan ko andaroni pakizgi aur Allah ke qurb tak le jaata hai.

Allah Qur'an mein farmata hai:
Al-yawma akmaltu lakum deenakum wa atmamtu 'alaykum ni'mati wa radiytu lakumu al-Islaama deenan.

"aaj maine tumhare liye tumhara deen mukammal kar diya, apni neymat poori kar di, aur tumhare liye Islam ko deen chun liya." (Qur'an 5:3)

Is mukammal rehnumai ka matlab hai ke insani zindagi ke har pehlu — ibadat, akhlaaq, muaamalat, aur ruhani tarbiyat — Shariat ke andar maujood hai.

Shariat sirf qawaneen ka majmooa nahi, balkeh ek mukammal zindagi ka nizaam hai jo Musalmano ko unki zindagi ke har maamle mein rehnumai deta hai.

Shariat Allah ki Rehmat Hai
Jab Allah ne deen ko mukammal kiya, to apne bandon ko be-rahnuma nahi chhoda. Usne aise qawaneen diye jo: rehmat, hikmat, adl, aur insani faiday par mabni hain.

Shariat insani rawaiye ko us maqsood ke mutabiq banati hai jiske liye ham paida kiye gaye: Allah ko pehchanna, usse mohabbat karna, aur uske hukm ke mutabiq zindagi guzarna.

Shariat Insani Rooh ki Hifazat Karti Hai
Allah ke qawaneen: izzat ki hifazat karte hain, zindagi bachate hain, khandan ki hifazat karte hain, adl aur insaaf qayam karte hain, akhlaaq sudhaarte hain, aur dil ko paak karte hain.
Har hukm ke peeche ek hikmat hoti hai, aur har mana' ki gayi cheez ke andar ek rehmat chhupi hoti hai.
Agarcheh woh hikmat foran nazar na aaye, lekin momin us Zaat ke ilmi irade par bharosa rakhta hai jis ne humein paida kiya.

Shariat Deen ka Zaahiri Pehlu Hai
Shariah un zaahiri a'maal se taalluq rakhti hai jo Momin anjaam deta hai: namaz, roza, zakat, hajj, halal-o-haram, aur mu'aasharti rawaiyat.
Yeh a'maal jism ko tarbiyat dete hain, aur jism ke zariye rooh ko paak karte hain.
Zaahir andar ka darwaza hai. Agar Shariah na ho, to haqiqat (inner spirituality) ka raasta band ho jata hai.

Shariah Requires Submission
Shariah cannot be understood with a rebellious heart. It requires: surrender (*islam*), trust (*tawakkul*), acceptance (*riḍa*), humility before divine command.

The believer says:

سَمِعْنَا وَأَطَعْنَا

"We hear and we obey."
Surah al-Baqarah (2:285)
This submission is the beginning of true faith.

Shariah Leads to the Perfection of Character
The goal of Shariah is not only outward discipline, but the creation of: humility, honesty, compassion, justice, mercy, purity of heart.

Every law trains the soul.
Every obligation strengthens the spirit.
Every prohibition protects from spiritual harm.
This is why Shariah is the path that leads to Divine proximity.

Sources of Shari'ah:
Shariah Begins With Revelation
The knowledge of Shariah does not originate from human thought, philosophy, or culture. It begins with revelation — the Qur'an and the Sunnah.

The Companions understood that guidance is not invented; it is received. This is why they devoted their lives to learning, preserving, and acting upon the divine teachings delivered through the Prophet Muhammad ﷺ.

1.Primary Sources:
The Quran : The divine book revealed to Prophet Muhammad (peace be upon him), containing guidance on all aspects of life.
The Sunnah: The sayings, actions, and approvals of Prophet Muhammad, documented in authentic Hadith collections.

2.Secondary Sources:
Ijma (Consensus): Agreement among Islamic scholars on particular issues.
Qiyas (Analogical Reasoning): Using reasoning to extend rulings from established cases to new situations.
Ijtihad (Independent Legal Reasoning): Efforts by scholars to derive rulings on unprecedented issues.

Branches of Shari'ah
1. **Shahadah (Faith Declaration)**: Declaring belief in the oneness of Allah and Muhammad as His messenger.

Shariat Tasleem-o-Riza Maangti Hai
Shariah ko baghaawat wale dil se nahi samajha ja sakta. Yeh talab karti hai: tasleem (islam), tawakkul, riza, aur Allah ke hukm ke aage inkisari.

Momin kahta hai:
" Sami'na wa aṭa'na "
"Hum ne suna aur hum ne itaat ki."
Surah al-Baqarah (2:285)
Yahi imaan ki asal shuruaat hai.

Shariat Akhlaaq ki Takmeel Karti Hai
Shariat ka asal maqsad sirf zaahiri amal nahi, balkay: inkisari, sachchai, rehmat, adl, insaf, aur qalb ki pakizgi ka paida karna hai.

Har hukm, rooh ki tarbiyat karta hai.
Har farz, rooh ko mazboot karta hai.
Har mana'ki gayi, insaan ko nuqsan se bachata hai.
Isi liye Shariah Allah ke qurb tak le jaane ka raasta hai.

Shariat ke Mazahib aur Zarai
Shariat Wahy Se Shuru Hoti Hai
Shariah ka ilm insani soch, falsafay ya culture se paida nahi hota. Yeh wahy se shuru hota hai — Qur'an aur Sunnat se.

Sahaba yeh samajhte the ke hidayat iijad nahi ki jati, balkay haasil ki jati hai. Isi liye unhon ne apni zindagi Qur'an aur Nabi Muhammad ﷺ ke zariye aane wali ilahi taleemaat ko seekhne, hifazat karne aur unpar amal karne mein guzar di.

1. Buniyadi Zarai' (Primary Sources)
Qur'an:
Allah ki taraf se naazil hua kitaab, jo zindagi ke har pehlu par rehnumai karti hai.
Sunnah:
Nabi Muhammad ﷺ ke aqwaal, amaal, aur tasweebaat — jo hadees ki kitabon mein darj hain.

2. Doosre Zarai' (Secondary Sources)
Ijma' (Ijma'e Ummat):
Ahl-e-Ilm ka kisi mas'ale par ittifaq.
Qiyas (Analogical Reasoning):
Naye masail par qanooni hukm qaim karna tassaali ke zariye.
Ijtihad: Naye aur mushkil masail mein 'ulama ki mustaqil mehnat aur istinbat.

Shari'at ki Shaakhein
1. Shahadah (Faith Declaration)
Allah ki wahdaniyat aur Muhammad ﷺ ko Allah ke Rasool tasleem karna.

2. **Ibadat (Acts of Worship)**
These are obligations Muslims owe to Allah:
Salah (Prayer): Performing five daily prayers.

Zakah (Charity): Giving a specific portion of wealth to the poor.

Sawm (Fasting): Abstaining from food, drink, and other prohibitions during Ramadan.

Hajj (Pilgrimage): Undertaking a pilgrimage to Mecca at least once, if physically and financially able.

3. **Mu'amalat (Human Interactions)**
Guidelines for dealings among people:
Family Law: Marriage, divorce, inheritance, and child custody.

Economic Law: Prohibition of usury (riba), encouragement of ethical trade, and wealth distribution.

Criminal Law (Hudud): Prescribed punishments for major crimes like theft, adultery, and false accusations.

Civil Law: Contracts, partnerships, property rights, and dispute resolutions.

4. **Ethics and Morality**
Truthfulness, justice, kindness, and humility are emphasized.
Prohibitions include lying, backbiting, and harming others.

Principles of Shari'ah (Maqasid al-Shari'ah)
The overarching objectives of Shari'ah are to ensure the well-being of individuals and communities by protecting:
Faith (Deen): Preserving and safeguarding the practice of Islam.
Life (Nafs): Protecting human life and ensuring safety.

Intellect (Aql): Promoting knowledge and protecting the mind from harm (e.g., through the prohibition of intoxicants).
Lineage (Nasl): Safeguarding family and social structures.

Property (Mal): Protecting individual and communal wealth.

Categories of Actions in Shariah
1. Fard (Obligatory)
Actions that are **mandatory** for every Muslim to perform.
Examples: Performing the five daily prayers (Salah).
Fasting during Ramadan (Sawm). Paying Zakat (charity) if one meets the criteria.
Consequence: Neglecting a Fard action without a valid reason is considered a sin.

Fard al-Kifayah (Collective Obligation):
These are obligations that must be fulfilled by the Muslim community as a whole. If enough people perform the duty, the obligation is lifted from the rest.

2. Ibadat (Acts of Worship)
Yeh woh farz ibadat hain jo Allah ke liye ada ki jati hain:
Salah (Namaz): Rozana paanch waqt ki namaz parhna.

Zakah: Apni daulat ka muqarrar hissa ghareebon ko dena.

Sawm (Roza): Ramzan me khane, peene aur baaqi mamnoo' cheezon se rukna.

Hajj: Zindagi me kam az kam ek martaba, agar qudrat ho to, Makkah ka hajj karna.

3. Mu'amalat (Human Interactions)
Logon ke darmiyan muamalat ke qawaid:
Family Law: Nikah, talaq, virasat, aur bachon ki hifazat ke ahkam.

Economic Law: Sood (riba) ki manaa'i, halal tijarat ki himmat afzai, aur maal ki insaf-par mabni taqseem.

Criminal Law (Hudud): Bari jurmon—jaise chori, zina, jhooti gawahi—ke muqarrar sazaein.

Civil Law: Contracts, shirkatian, milkiyat, aur jaga-jagdron ka hal.

4. Ethics and Morality (Akhlaq)
Sachi baat kehna, insaaf, meherbani aur inkisari ki takeed.
Mana ki gayi cheezen: Jhoot, gheebat, aur dusron ko nuqsan pohanchana.

Principles of Shari'at (Maqasid al-Shari'at)
Shari'at ka maqsad fard aur mu'ashray ki bhalai ka tahaffuz karna hai:
Deen: Imaan aur ibadat ki hifazat.

Nafs (Zindagi): Insani zindagi ki hifazat.

Aql: Zehan ki hifazat; nasha aur nuqsan-deh cheezen se mana.

Nasl (Khandan): Khandani nizam ki hifazat.

Mal: Maal aur daulat ki hifazat.

Categories of Actions in Shari'at
1. Fard (Obligatory – Farz)
Woh a'maal jo har Musalman par lazim hain.
Misalein:
Paanch waqt ki namaz
Ramzan ke rozay
Zakaat ada karna (agar haqdaar ho to)
Nafarmani: Bina uzr ke farz chhodna gunaah hai.

Fard al-Kifayah (Collective Obligation)
Woh farz jo kuch logon ke ada karne se Baqiyon se yeh farz sāqit ho jātā hai

Examples include: Performing funeral prayers (Salat al-Janazah). Gaining knowledge in certain fields (e.g., medicine, Islamic law) to benefit the community. Defending the community in times of need.	**Misalein:** Janazah ki namaz Dini aur dunyawi zaroori uloom (jaise - tib, fiqh) seekhna Muashray ki difa' ke liye khidmat.
Fard acts are distinct from Sunnah (recommended practices of the Prophet Muhammad ﷺ) and Nafl (voluntary acts of worship). Performing Fard acts is essential for a Muslim's faith and accountability before Allah.	Farz 'amal, Sunnat (Rasul Allah ﷺ ke pasandida 'amal) aur Nafl (apni marzi se kiye gaye 'ibadati'amal hai) se alag hote hain. Farz 'amal ada karna ek Musalman ke lia imaan aur Allah ke huzur jawabdehi ke liye lazim hai.
2. Mustahabb (Recommended) **Definition**: Actions that are encouraged but not obligatory. Performing them brings reward, but neglecting them is not sinful. **Examples**: Performing voluntary prayers (Sunnah or Nafl prayers). Giving extra charity (Sadaqah). Fasting on Mondays and Thursdays. **Reward**: These actions increase one's spiritual rewards and closeness to Allah.	**2. Mustahabb (Recommended – Pasandeeda)** Woh a'maal jo karne se sawab, na karne se gunaah nahi. **Misalein:** Sunnat aur nafl namaz ada karna. Nafli sadqah dena. Peer aur Jummeraat ka roza rakna. **Reward:** Roohani sawab aur Allah ke qurb tak qareeb hona.
3. Mubah (Permissible) **Definition**: Actions that are **neutral**—neither encouraged nor discouraged.They are allowed as long as they do not violate Sharia principles. **Examples**: Eating and drinking halal food. Engaging in leisure activities (e.g., sports, hobbies). Choosing a profession or trade. **Flexibility**: These actions are left to personal choice and do not carry any reward or punishment.	**3. Mubah (Permissible – Jaiz)** Aise aamal jo napasandeeda hain na hi pasandeeda; woh na mustahab hain na makrooh. Jab tak woh Shari'at ke usoolon ke khilaf na hon, unki ijazat hoti hai. **Misalein:** Halal cheze khana. Khel kud aur mazaydaar mashghale. Koi bhi pesha ikhtiyar karna. **Flexibility:** Personal choice, koi sawab ya saza nahi.
4. Makruh (Disliked) **Definition**: Actions that are discouraged but not sinful. Avoiding them is better, but performing them does not incur punishment. **Examples**: Wasting resources (e.g., water, food). Eating garlic or onions before going to the mosque Divorcing without a valid reason. **Outcome**: Avoiding Makruh actions is rewarded, but performing them is not punishable.	**4. Makruh (Disliked – Na Pasandeeda)** **Definition:** Amal jo discourage kiya gaya hai lekin gunah nahi. **Examples:** Wasting resources (zameen ya paani ka zaya), eating garlic before mosque (masjid se pehle lehsan/pyaz khana), unnecessary divorce (bina wajah talaaq). **Outcome:** Avoid karna = sawab, Karna = saza nahi.
5. Haram (Forbidden) **Definition**: Actions that are **prohibited** and must be avoided. Engaging in them is considered a sin. **Examples**: Consuming alcohol or pork. Engaging in theft, adultery, or murder. Charging or paying interest (riba). **Consequence**: Doing haram (forbidden) actions brings punishment, unless a person sincerely repents to Allah.	**5. Haram (Forbidden – Mana'a)** **Definition:** Sakht mana kiya gaya amal. **Examples:** Alcohol (sharaab), pork (suar ka gosht), theft (chori), adultery (zina), riba (sood). **Anjaam:** Haram (mana kiye hue) a'maal karne se saza milti hai, magar agar insaan ikhlaas ke saath Allah se tauba kar le to maaf kar diya jata hai

Flexibility in Shari'ah
The Shariah accommodates changing circumstances and contexts through principles such as:
Maslahah (Public Interest): Ensuring what benefits people and prevents harm.
'Urf (Custom): Considering local customs if they do not contradict Islamic teachings.
Darurah (Necessity): Allowing exceptions in cases of genuine need or hardship (e.g., eating non-halal food to avoid starvation)
Istihsan (Juristic Preference): Choosing the ruling that brings ease and justice.
Maqasid al-Shariah (Objectives of the Law): Protecting religion, life, intellect, lineage, and property.

Difference Between Shariah and Fiqh
Shariah, it also implies the distinction between:
Shariah *— divine revelation*
Fiqh *— human understanding of that revelation*

Shariah is perfect.
Fiqh is the effort to understand its application.
This is why classical scholars differed respectfully in many rulings — all seeking Allah's pleasure through sincere effort.

Schools of Thought (Madhabs)
There are four major Sunni schools of thought, each with its own interpretations of Sharia:
Hanafi: Founded by Imam Abu Hanifa, prevalent in South Asia, Turkey, and Central Asia.
Maliki: Founded by Imam Malik, common in North and West Africa.
Shafi'i: Founded by Imam Shafi'i, followed in Southeast Asia, East Africa, and parts of the Middle East.
Hanbali: Founded by Imam Ahmad ibn Hanbal, influential in Saudi Arabia.
Shia Muslims follow their own schools, such as the **Ja'fari** school.

The Reality and Purpose of Shariʿah
Shariʿah is not merely a system of laws, commands, and prohibitions. It is the **divine path** laid down by Allah to lead human beings from disorder to harmony, from heedlessness to remembrance, and from the darkness of the ego to the light of nearness to Him.

In its **outward form**, Shariʿah regulates belief, worship, character, and social conduct. It preserves faith, life, intellect, lineage, and wealth, ensuring justice, mercy, and balance within society.

Flexibility in Shariat (Shariat mein Lachak)
Shariah badalte huye halaat aur mauqifaat ke mutabiq in usoolon ke zariye se apna ikhtiyar karti hai:
Maslahah (Awam ka Faidah): Jo logon ke liye faidemand ho aur nuqsan se bachaaye.
'Urf (Riwaaj): Maqami riwaaj ko madde nazar rakhna, jab tak wo Islami taleemat ke khilaf na ho.
Darurah (Zarurat): Haqeeqi zarurat ya mushkil ke waqton mein chhoot dena (jaise bhook se bachne ke liye ghair halal khana).
Istihsan (Behtari ka Pasandida Faisla): Aisa hukm chunna jo asaani aur insaaf paida kare.
Maqasid al-Shariat (Shariat ke Maqsad): Deen, zindagi, aqal, nasl aur maal ki hifazat karna.

Shari'at aur Fiqh ke darmiyan farq
Shari'ah se murad ilahi wahy hai —
jabke Fiqh us wahy ki insani samajh aur tashrih hai.
Yani: ***Shari'at*** *— Allah ki taraf se naazil shuda hidayat*
Fiqh *— us hidayat ko samajhne ki insani koshish*

Shari'at kamil aur mukammal hai.
Fiqh us ke ahkam ko samajhne aur un par amal karne ki koshish hai.
Isi liye qadeem 'ulama ne bohot se masa'il mein adab aur ehtram ke sath, ikhtilaf kiya — aur sab ka maqsad sirf khuloos ke sath Allah ki raza hasil karna tha.

Makatib-e-Fikr (Madhabs)
Char bade Sunni fikr ke maktab hain, jin ke apne apne Shari'at ke tafsirat hain:
Hanafi: Imam Abu Ḥanifa ne bunyad rakhi; yeh South Asia, Turkey aur Central Asia meṅ zyada paya jata hai.
Maliki: Imam Malik ne bunyad rakhi; yeh North aur West Africa meṅ aam hai.
Shafi'i: Imam Shafi'i ne bunyad rakhi; yeh Southeast Asia, East Africa aur Middle East ke kuch ḥisṣon meṅ malum hai.
Hanbali: Imam Aḥmad ibn Ḥanbal ne bunyad rakhi; yeh Saudi Arabia meṅ asar rakhta hai.
Shi'a Musalman apne maktab par 'amal karte hain, jaise **Ja'fari** maktab.

Shariat ka Khulasa
Shariʿah sirf qawanin, ahkam aur pabandiyon ka majmu'a nahin, balkeh yeh **Allah ka muqarrar kiya hua raasta** hai jo insaan ko bay-tarteebi se nikaal kar itidal, ghaflat se nikaal kar yaad-e-Ilahi, aur nafs ke andheron se nikaal kar Allah ki qurbat ki roshni tak le jata hai.

Zahiri taur par Shariʿat aqeede, 'ibadat, akhlaq aur mu'asharti rawaiyyat ko munazzam karti hai.
Yeh deen, jaan, 'aql, nasal aur maal ki hifazat karti hai aur mu'ashray mein insaf, rehmat aur tawazun qaim karti hai.

Through its rulings, Shariʿah protects human dignity and establishes moral order.

In its **inward reality**, Shariʿah purifies the heart, disciplines the soul, and awakens the spirit. Every command carries wisdom, and every prohibition removes a veil between the servant and his Lord.

The acts of worship prescribed by Shariʿah are not empty rituals, but means of transformation—turning obedience into intimacy and practice into presence.

Shariʿah and Ḥaqiqah are not two opposing paths, but **one single reality** viewed from two perspectives. There is no true inner knowledge without adherence to the outward law, and no complete obedience without inward sincerity.

Those who follow Shariʿah with humility and devotion are gradually granted insight, light, and understanding from Allah Himself.

Thus, Shariʿah is mercy before it is law, guidance before it is command, and light before it is discipline. It leads the servant step by step—through submission, sincerity, and patience—toward the ultimate goal: knowing Allah, loving Him, and walking in His presence.

Whoever holds firmly to Shariʿah outwardly, and lives it inwardly, walks upon the straight path—a path illuminated by revelation, upheld by the Sunnah, and crowned with divine closeness.

O Allah, grant us deep understanding of Your religion, inspire us to act beautifully upon Your Shari'ah, and bless us with sincerity and steadfastness upon it.

Is ke ahkam ke zariye insaan ki izzat aur ikhlaqi nizaam mehfooz rehta hai.

Batini taur par Shariat dil ko paak karti hai, nafs ki tarbiyat karti hai aur ruh ko bedaar karti hai. Shariʿah ka har hukm hikmat par mabni hota hai aur har mana qurb-e-Ilahi ke raastay mein maujood parda hata deta hai.

Is ke muqarrar ki hui 'ibadat sirf zahiri rasoom nahin balkay tabdeeli ka zariya hoti hain—jahaan ita'at qurbat mein aur 'amal huzoor mein badal jata hai.

Shariʿat aur Haqeeqat do mukhtalif raastay nahin balkay **aik hi haqeeqat ke do pehlu** hain.
Zahir ki pabandi ke baghair koi sachi batini ma'rifat mumkin nahin, aur ikhlaas ke baghair koi ita'at mukammal nahin hoti.

Jo log ajzi aur khuloos ke sath Shariʿat par chaltay hain, unhein Allah ki taraf se basirat, noor aur samajh ata hoti hai.

Is liye Shariʿat qanoon se pehle rehmat, hukm se pehle hidayat, aur sakhti se pehle roshni hai. Yeh banday ko dheere dheere—tasleem, ikhlaas aur sabr ke zariye—us manzil tak pohanchati hai jahan maqsad sirf ahkam par amal nahin balkay Allah ko pehchan-na, us se muhabbat karna aur us ki qurbat mein jeena hota hai.

Jo shakhs Shariʿat ko zahir mein mazbooti se thaamay rakhta hai aur batin mein zindagi bana leta hai,
woh sirat-e-mustaqeem par hota hai— aisa raasta jo wahi ki roshni se munawwar, Sunnat se qaim,
aur Allah ki qurbat se sarfaraz hota hai.

Ai Allah, humein apne deen ki gehri samajh ata farma, humein apni Shari'at par khoobsurti ke sath amal karne ki taufeeq de, aur humein is par ikhlaas aur isteqamat se nawaz.

Chapter 3 — TAHARAH (P U R I F I C A T I O N)
Outward Cleanliness as a Mirror of Inner Purity

1. The Meaning of Purification
Purification (Taharah) is the first doorway through which the seeker enters the presence of Allah.
Just as Imaan purifies the heart, Taharah purifies the body — and together they prepare the servant to stand before the Lord of Majesty and Beauty.

Taharah is not simply washing the limbs; it is a symbol, a mirror, and a reminder that Allah loves purity in all forms — outward and inward.

إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَطَهِّرِينَ

"Indeed, Allah loves those who purify themselves."
(Qur'an 9:108)

The Prophet ﷺ said:
"Purity is half of faith." *(Sahih Muslim)*
The meaning is that faith is made of two parts:
one belongs to the heart (Imaan),
and one belongs to the body (Taharah).
When the two unite, a person becomes complete in worship and presence.

2. The Spiritual Secret of Taharah
Types of Purification
Purification in Islam is broadly categorized into **physical (outer)** and **spiritual (inner)** purification:

A. Physical Purification (Taharah Jismani)
This involves removing physical impurities from the body, clothing, and surroundings to prepare for worship.

The Almighty said: "And He sent down upon you water from the sky to purify you with it, to remove from you the filth of Satan, to strengthen your hearts, and make your steps firm."
(Surah Al-Anfal, 8:11)

Why does Allah command us to wash with water before standing in prayer?
Because water is the symbol of life.
Allah says:

وَجَعَلْنَا مِنَ ٱلْمَاءِ كُلَّ شَىْءٍ حَيٍّ

"We made every living thing from water."
(Qur'an -21:30)
So when a believer washes, he is not only removing dust and impurity — he is renewing life, refreshing the soul, and preparing the heart to receive new light.

The people of Tasawwuf say:
"Just as water purifies the body,
the remembrance of Allah purifies the heart."
Thus, *wudu*' is the outward *zikr*, and *zikr* is the inward *wudu*'.

Baab 3 — TAHARAT (PAKIZGI)
Zahiri Paki ko Batini Pakizgi ka aina Banna

1. Taharat ka Maani
Taharat woh pehla darwaza hai jis se guzar kar banda Allah ki bargah mein daakhil hota hai.
Jis tarah Imaan dil ko paak karta hai, usi tarah Taharat jism ko paak karti hai — aur dono milkar bande ko tayyar karte hain taake woh Jalal aur Jamal ke Rabb ke saamne khade ho.
Taharat sirf aaza dhona nahi; yeh ek nishani, ek aaina, aur ye yaad delana hai ke Allah zahir aur batin, dono paakiyon ko pasand karta hai.

Innallaha yuḥibb-ul-mutaṭahhirin
"Be shak, Allah un logon se muhabbat karta hai jo apne aap ko pak rakhte hain." (Qur'an 9:108)

Nabi ﷺ ne farmaya:
"Paaki imaan ka aadha hissa hai."
(Sahih Muslim)
Yani imaan ka ek hissa dil se hai aur ek hissa jism se.
Jab dono milte hain, banda ibadat mein mukammal hota hai.

2.Taharat ka Roohani Raaz
Paki ke Qisaam (Types of Purification)
Islam meṅ ṭaharat (paki) do qisam ki hotihai — **ẓahiri (**jismani**)** aur **baṭini (**ruḥani**)** paki:

A. Jismani Ṭaharat (Physical Purification)
Yeh us paki ko kahte hain jis meṅ badan, kapṛe aur maḥaul se ẓahiri najasat (impurities) door kijati hai take 'ibadat ke liye tayyariho.

AllahTaala ne farmaya:
"Aur Usne tum par aasman se paani barsaya taa ke tumhein us se paak kare, shaitaan ki napaaki tum se door kare, tumhare dil mazboot kare aur tumhare qadam jamaye." *(Surah Al-Anfal, 8:11)*

Allah humein paani se wazu karne ka hukum kyun deta hai? *Kyun ke paani zindagi ki nishani hai*.

Allah farmata hai:
" Wa ja'alna minal-ma'i kulla shay'in ḥayy"
"Hum ne har zinda cheez ko paani se paida kiya."
(Qur'an - 21:30)
Isliye jab momin wazu karta hai, wo sirf mail ko nahi dhota — bal k e apni rooh ko taza karta hai, apne dil ko naya noor qabool karne ke liye tayyar karta hai.

Ahle Tasawwuf farmate hain:
"Jis tarah paani jism ko paak karta hai,
zikr dil ko paak karta hai."
Yane *wazu* zahiri *zikr* hai aur *zikr* batini *wazu*.

1. Wudu' — Washing Away the Dust of the World
Wudu is performed before Salah and other acts of worship that require purity.

Quranic Basis:
"O you who believe! When you rise to pray, wash your faces and your forearms to the elbows, wipe your heads, and wash your feet to the ankles..." (Qur'an 5:6)

Steps of Wudu:
Intention (*Niyyah*).
Washing the hands (three times).
Rinsing the mouth (three times).
Sniffing water into the nose and expelling it (three times)
Washing the face (three times).
Washing the arms up to the elbows (three times, right arm first).
Wiping the head, including the ears.
Washing the feet up to the ankles (three times, starting with the right foot).

Farḍ (Obligatory) Acts of Wudu (Ablution)
If any of these are left out, wudu is not valid.
There are four farḍ acts of wudu according to the Quran (Surah al-Ma'idah 5:6):

1. Washing the face — from the top of the forehead to the bottom of the chin, and from ear to ear.
2. Washing the arms — up to and including the elbows.
3. Wiping (Masah) over a part of the head.
4. Washing both feet — up to and including the ankles.

Wajib (Necessary) Acts of Wudu
These are not *farḍ*, but *necessary (wajib)* according to most scholars (especially in the Ḥanafi school).
If left out by mistake, wudu is valid but disliked;
if deliberately left out, wudu is incomplete.

1. Making intention (Niyyah) for purification.
2.Maintaining proper order (Tartib) — doing the parts in sequence as mentioned in the Quran.
3.Continuity (Muwalat) — washing the limbs one after another without long gaps.
4.Rubbing (Dalk) — making sure water reaches and rubs over all skin areas.

Sunnah Acts of Wudu
Leaving them does not invalidate wudu, but the reward is reduced.
1. Starting with Bismillah — saying "Bismillahir Rahmanir Rahim."
2. Washing hands up to the wrists three times before beginning.
3.Using Miswak (tooth stick) or brushing the teeth.

1.Wuzu' — Duniya ki Gard ko Dhona
Wudu namaz aur un 'amal ke liye kiya jata hai jin meṅ ṭaharat lazim hai.

Qur'ani Dalil:
"Ai imaan walo! Jab tum namaz ke liye uthō, to apne chehre aur kohniyoṅ tak bazu dho lo, sar par masah karo, aur talkhoṅ tak paon dho lo." (Qur'an 5:6)

Wudu ke maraḥil:
Niyyat (iradah karna).
Dono hathon ko teen martaba dhona.
Munh ko achi tarah dhona (Kolli karna)
Naq meṅ pani lena aur nikalna (teen martaba).
Chehra teen martaba dhona.
Kohniyoṅ tak dono bazu dhona (pehle dahina, phir bayaṅ).
Sar aur kanoṅ par masah karna.
Talkhoṅ tak dono paon dhona (pehle dahina, phir bayaṅ).

Farḍ (Obligatory) Acts of Wudu (Ablution)
Agar in mein se koi amal chhorr diya jaye to wudu sahih nahi hota.
Quran (Surah al-Ma'idah 5:6) ke mutabiq wudu ke chaar farz hain:
1. Chehre ko poora dhona — maathay ke oopar se thodi tak aur dono kaanon tak.
2. Dono haathon ko kohniyon tak dhona.
3. Sir ke kisi hissa par masah karna.
4. Dono paon ko takhno tak dhona.

Wajib (Necessary) Acts of Wudu
Ye farḍ nahi hain, lekin zyadatar ulama (khaas tor par Ḥanafi mazhab) ke nazdeek wajib hain.
Agar bhool se chhorr diye jayein to wudu sahih hota hai lekin makrooh (napasandida);
aur agar jaan-boojh kar chhorr diye jayein, to wudu na-poora (naqis) hota hai.

1. Paaki ki niyyat karna (dil mein kehna ke wudu kar raha hoon taake paak ho jaoon).
2. Wudu ke a'maal ko Quran ke tartib ke mutabiq karna.
3. A'za ko lagataar dhona, zyada dair na karna.
4. Har jagah par paani ponchne ke liye halka masah karna.

Sunnah Acts of Wudu
In amaal ko chhorr dene se wudu to toot'ta nahi, lekin us ka sawab kam ho jata ha
1. Wudu shuru karte waqt "Bismillah" kehna.
2. Haath ko kalai tak teen martaba dhona
3. Miswak karna ya daanton ko saaf karna.

4.Rinsing mouth and nose three times each.
5.Washing each limb three times.
6.Wiping the entire head once (not just part).
7.Wiping the ears (inside and outside).
8.Starting from the right side first.
9.Doing Wudu facing the Qiblah.

Dua after Wudu:

أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

"I bear witness that there is no god but Allah, alone without partner, and I bear witness that Muhammad is His servant and His messenger."

"O Allah, make me among those who constantly repent and those who purify themselves."

Every drop of water that falls from the limbs
has a spiritual meaning.
The Prophet ﷺ said:
"When a believer performs wudu', his sins fall from his limbs with the last drop of water." *(Sahih Muslim)*

When you wash your face, you are washing away the effects of every sight that distracted you from Allah.

When you wash your hands, you are washing away every grasp of the dunya that pulled you from remembrance.

When you wipe your head, you are wiping away the heaviness of worries and thoughts that clouded your heart.

When you wash your feet, you are washing away the dust of every step that led you away from the path of divine nearness.

Wudu' is not simply preparation for prayer —it *is* a form of worship.

2. Major Purification (Ghusl) Full Bath
Ghusl is the complete renewal of the body and a reminder that the believer may always return to Allah with a fresh beginning. Just as rain washes the earth and brings new life to the soil, Ghusl washes the soul and prepares it for deeper spiritual elevation.

Ghusl is obligatory after major ritual impurities such as:
Janabah (sexual impurity).
Menstruation (Haiz) or postpartum bleeding (Nifas).

4. Muh aur naak mein paani teen martaba daalna.
5. Har aza ko teen martaba dhona.
6. Sir ke poore hissa par masah karna.
7. Kaan ke andar aur bahar masah karna.
8. Daaye haath aur paon se shuru karna.
9. Qiblah ki taraf rukh kar ke wudu karna.

Dua after Wudu:

Ashhadu an la ilaha illallahu waḥdahu la sharika lah, wa ashhadu anna Muḥammadan 'abduhu wa rasuluh. Allahummaj'alniminat-tawwabin, waj'alniminal-mutatahhirin.

"Main gawahi deta hoon ke Allah ke siwa koi ma'bood nahi, Woh akela hai, uska koi shareek nahi, aur main gawahi deta hoon ke Muhammad ﷺ uske bande aur Rasool hain."

"Ai Allah! Mujhe un logon mein shamil farma jo hamesha tauba karte hain, aur un mein jo apne aap ko paak rakhte hain."

Wuzu' ka har qatra apna maani rakhta hai.
Nabi ﷺ ne farmaya:
"Jab momin wuzu karta hai, to uske gunaah uske aaza se akri qatre ke sath gir jate hain." *(Sahih Muslim)*

Chehra dhote waqt un sab nazron ka asar dhul jata hai jo Allah se door le gayi.

Haath dhote waqt duniya ki woh pakad dhul jati hai jo zikr se rokti thi.

Sar masah karte waqt fikron aur ghamon ka bojh halka hota hai.

Jab tum apne paon dhotay ho, to tum har us qadam ki gardh ko dho detay ho jo tumhein qurb-e-Ilahi ke raaste se door le gaya.

Wuzu' sirf namaz ki tayyari nahi — balke khud ek ibadat hai.

2. Ghusl — Bada Paak Hona
Ghusl jism ki mukammal taza ghiri aur roohani tor par nayi ibtida ka ishara hai. Jis tarah baarish zameen ko dhoti aur nayi zindagi lati hai, usi tarah Ghusl rooh ko dhota hai aur usay buland maqamat ke liye tayyar karta hai.

Ghusl un ḥalat meṅ wajib hota hai jab insan badi najasat meṅ ho — jaise:
Janabah (jismani aludagi/ sexual impurity) Ḥaiz (maḥawari) Nifas (wiladat ke bad wala khoon)

Steps of Ghusl:
Intention (*Niyyah*).
Washing private parts and removing any impurities.
Performing Wudu.
Washing the entire body thoroughly, ensuring no area is left dry.

Farḍ (Obligatory) Acts of Ghusl (Ritual Bath)
If any of these are missed, the ghusl is invalid and the person remains in a state of impurity (janabah or hadath akbar).
There are three farḍ acts in ghusl:
1. Rinsing the mouth thoroughly (Gargling).
2. Rinsing the nose — by sniffing water up to the soft part of the nose.
3. Washing the entire body — ensuring that no part of the skin or hair remains dry.

Wajib Acts of Ghusl
1. Making Niyyah (intention) for removing impurity (janabah, haidh, etc.).
2. Ensuring no part of the body remains dry.

Sunnah Acts of Ghusl
Following these completes the ghusl according to the Sunnah of the Prophet ﷺ.

1.Saying Bismillah before starting.
2.Washing both hands up to the wrists.
3.Washing private parts and removing any impurity.
4.Doing full Wudu before ghusl.
5.Pouring water over the head three times.
6.Then washing the right side of the body first, then the left.
7.Avoiding wastage of water.
8.Not talking during ghusl unnecessarily.

3. **Tayammum (Dry Ablution)**
Tayammum is performed when water is unavailable or harmful to use.
Steps of Tayammum:
Intention (*Niyyah*).
Striking clean earth with the hands.
Wiping the face and hands.

Quranic Basis:
"...If you do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you..." (Qur'an 5:6)

Ghusl ke maraḥil:
Niyyat karna.
Najasat (impurity) ko dho kar door karna.
Wudu karna.
Poore jism ko achi tarah dhona, is tarah ke koi hissa khushk na reh jaye.

Farḍ (Obligatory) Acts of Ghusl (Ritual Bath)
Agar in mein se koi amal chhorr diya jaye to ghusl sahih nahi hota, aur shakhs najasat (janabah ya hadath-e-akbar) ki halat mein rehta hai.

Ghusl ke teen farz (zaruri) amaal hain:
1. Munh ko achi tarah dhona (ghargara karna).
2. Naak mein paani daalna aur andar tak pahunchana.
3. Puri jism ko dhona, taake koi hissa khushk na rahe.

Wajib Acts of Ghusl
1. Ghusl ki niyyat karna ke paak hone ke liye ghusl kar raha hoon.
2. Yeh dekh lena ke jism ka koi hissa khushk na rahe.

Sunnah Acts of Ghusl
In amaal par amal karne se ghusl Nabi ﷺ ki Sunnat ke mutabiq mukammal ho jata hai.

1. Ghusl shuru karte waqt “Bismillah” kehna.
2. haath kalai tak dhona.
3. Badan ke najasat (gandagi) ko saaf karna.
4. Ghusl se pehle poora wudu karna.
5. Sir par teen martaba paani daalna.
6. Pehle jism ke daaye hissa ko dhona, phir baaye hissa.
7. Paani zaya na karna.
8. Ghusl ke dauran fazool baat na karna.

3.Tayammum (Ḥal ki Ṭaharat – Dry Ablution)
Jab pani dastiyab na ho, ya us ka istemal nuqsan-dah ho, to Islam ne badal ke tor par **Tayammum** ka hukm diya hai.
Tayammum ke maraḥil:
Niyyat karna.
Pak mittipar dono hathon se zor se marna.
Chehre aur hathon par masah karna.

Qur’ani Dalil:
"Agar pani na milē, to pak zAameen se tayammum karo aur apne chehre aur hathon par masah kar lo. Allah tum par tangi nahiṅ chahta, balki tumheṅ pak karna chahta hai."
(Qur’an 5:6)

Clothing and Surroundings
Clothes and places used for worship must be free from *najasah* (impurities), such as: Blood, Urine or feces. Vomit.
Any impurities must be washed or removed.

B. Spiritual Purification (Tazkiyah)
This purification is based on cleansing the soul and heart from sins, bad habits, and spiritual diseases. In Islam, it is an essential part of faith (*imaan*) that leads a person toward closeness to Allah.

1. **Purification of the Heart (Qalb):**
Its purpose is to remove evil traits from the heart and adorn it with noble character.
Evil qualities to be removed:
Takabbur (arrogance, pride)
Ḥasad (envy, jealousy)
Kinah (hatred, malice)
Riya (showing off, insincerity)

Virtues to be cultivated:
Love for Allah (Allah se muhabbat)
Tawaḍu' (humility)
Ikhlaṣ (sincerity)
Tawakkul (trust and reliance upon Allah)

2. **Purification of Intentions (Niyyah):**
Ensuring that every act, whether worship or worldly, is done solely for Allah's pleasure.
"And they were not commanded except to worship Allah, being sincere to Him in religion..."
(Qur'an 98:5)

3. **Purification Through Worship:**
Acts such as Salah, fasting, and charity are means of purifying the soul.
"Take, [O Muhammad], from their wealth a charity by which you purify them and cause them to grow..."
(Qur'an 9:103)

This *tazkiyah* (spiritual purification) strengthens faith, disciplines the self (*nafs*), and makes a person worthy of the closeness and mercy of their Creator.

2. Importance of Purification:
1. Precondition for Worship:
Ṣalah and other acts of worship are not accepted without purification. In Islam, cleanliness is the first step of worship — *for Allah is Pure, and He accepts only the deeds of those who are pure.*

"Indeed, Allah loves those who are constantly repentant and loves those who purify themselves." (Qur'an 2:222)

Kapde aur Maḥaul ki Ṭaharat
Jis kapṛe meṅ namaz paṛhijae aur jis jagah 'ibadat kijae, wuh **najasat** (impurities) se pak hona chahiye —
jaise: Khoon (Blood), Peshab ya ghulaṭ (Urine or feces)
Qay (Vomit)
Har najasat ko dhokar ya dur karke pak karna wajib hai.

B. Ruḥani Ṭaharat (Spiritual Purification – Tazkiyah)
Yeh ṭaharat ruḥ aur dil ko gunahoṅ, buri adatoṅ, aur ruḥani bimariyoṅ se saf karne par mabni hai. Islam meṅ yeh imaan ka ek ahem juz hai jo insan ko Allah ke qurb tak le jata hai.

1. Dil ki Ṭaharat (Qalb)
Is ka maqsad dil se buri ṣifatoṅ ko nikal kar nek akhlaq se sajana hai.
Buri sifaat jo door ki jani chahiye :
Takabbur (ghurur / arrogance),
Ḥasad (jalan / envy)
Kinah (nafrat / hatred),
Riya (dikhawa / insincerity)

Paida karne wali nek ṣifatein:
Allah se muhabbat (love for Allah)
Tawaḍu' (vinamrata / humility)
Ikhlaṣ (sincerity)
Tawakkul (Allah par bharosa / reliance on Him)

2. Niyyat ki Ṭaharat (Niyyah)
Har 'amal — chahe wuh 'ibadat ho ya dunya wi kam — sirf Allah ki khushnudi ke liye hona chahiye.
"Aur unhein is ke siwa koi hukm nahi diya gaya tha ke woh Allah ki hi ibadat karein, us ke liye deen ko khalis karte hue..."(Qur'an 98:5)

3. 'Ibadat ke zariye Ṭaharat
Salah, roza, aur ṣadaqah jaise 'amal ruḥ ko gunahoṅ se saf karte hain aur insan ko ruḥani taraqqi dete hain.
"Un ke mal se ṣadaqah le, take tu unheṅ uske zariye pak kare aur unheṅ ruḥani taur par badha de."
(Qur'an 9:103)

Yeh **Tazkiyah (ruḥani safa'i)** imaan ko mazbut karti hai, nafs ko musakhkhar (disciplined) banati hai, aur insan ko apne Khaliq ke qurb aur raḥmat ke mustaḥiq banati hai.

2. Ṭaharat ki Ahmiyyat :
1. 'Ibadat ke Liye Zaruri Shart
Salah Namaz aur digar 'ibadat bagair ṭaharat ke maqbul nahiṅ hotiṅ. Islam meṅ paki'ibadat ka pehla qadam hai — kyunke Allah pak hai aur sirf pak logon ke 'amal qubul karta hai.
"Be shak, Allah un logon se muhabbat karta hai jo lagatar tawbah karte hain aur unse jo apne aap ko pak rakhte hain." (Qur'an 2:222)

2. **Key to Spiritual Growth:**
Purification is essential for achieving a closer relationship with Allah.

مَنْ زَكَّى نَفْسَهُ فَقَدْ قَرُبَ مِنَ اللهِ

"Whoever purifies his soul indeed attains nearness to Allah."

قَدْ أَفْلَحَ مَنْ زَكَّاهَا
وَقَدْ خَابَ مَنْ دَسَّاهَا

"He has succeeded who purifies the soul, and he has failed who corrupts the soul." (Qur'an 91:9-10)

3. **Protection from Spiritual Diseases:**
A purified heart is free from hypocrisy, disbelief, and other spiritual ailments.

3. Methods of Physical and Spiritual Purification
A. Physical Purification (Jismani Ṭaharat)
External cleanliness is an essential part of Islamic life — it not only purifies the body but also strengthens a person's religious awareness.
Important Practices:
Regularly performing *ghusl* (ritual bathing).
Trimming nails and keeping hair clean and tidy.
Keeping clothes and surroundings pure, free from impurity (*najasah*).
Paying attention to cleanliness and hygiene in daily activities.

B. **Spiritual: Inner Purification (Baṭini Ṭaharat)**
Inner purification cleanses the soul and prepares the heart to receive the light of Allah.
1.Istighfar (Seeking Forgiveness and Repentance)
Seeking forgiveness from sins softens the heart and purifies the soul.

"And seek forgiveness from your Lord and turn to Him in repentance..." (Quran 11:3)

2.Dhikr (Remembrance of Allah):
Constantly remembering Allah through supplications, recitation, and glorification.
"Verily, in the remembrance of Allah do hearts find rest." (Qur'an 13:28)

3.Charity (Sadaqah):
Giving charity purifies wealth and soul.
The Prophet (ﷺ) said: *"Charity extinguishes sin as water extinguishes fire."* (Tirmidhi)

2. Ruḥani Taraqqi ki Kunji
Ṭaharat sirf jismani safai nahiṅ, balki ruḥani bulandi ka zariya hai.

"Man zakka nafsahu faqad qaruba minallah"
Jis ne apni ruḥ ko pak kar liya, wuh Allah ke qurb ko ḥaṣil kar leta hai.

"Qad aflaḥa man zakkaha,
wa qad khaba man dassaha."
" Yaqeeni tor par woh kaamyab ho gaya jis ne apne nafs ko paak kiya, aur woh naakaam ho gaya jis ne usey bigaad diya." (Qur'an 91:9–10)

3. **Ruḥani Bimariyoṅ se Ḥifazat**
Ek pak dil nifaq (hypocrisy), kufr (disbelief), aur dusre ruḥani amraz se mahfuz rehta hai. Aise dil meṅ imaan, sukoon aur Allah ki marifat bas jati hai.

3. Ṭaharat ke Tariqe
A. Jismani Ṭaharat (Physical Purification)
Ẓahiri safai Islami ḥayat ka ahem juz hai — yeh na sirf badan ko, balki insan ke dini shuur ko bhi mazbut karti hai.
Aham Tariqe:
Pabandise ghusl (nahana) karna.
Nakhun kaṭna aur baloṅ ko saaf-suthra rakhna.
Kapṛoṅ aur maḥaul ko najasat se bacha kar pak rakhna.
Har din ke 'amal meṅ safai aur ḥifazat par tawajju dena.

B.Ruḥani Ṭaharat (Spiritual Purification)
Baṭini ṭaharat ruḥ ko pak karti hai aur insan ke dil ko Allah ke nur ke lie mustaid banati hai.
1. Istighfar (Maafiaur Tawbah Maṅgna)
Gunahoṅ se maafi magna dil ko narm karta hai aur ruḥ ko safai deta hai.

"Aur apne Rab se maafi mango aur uski taraf ruju' karo..." (Qur'an 11:3)

2. Dhikr (Allah ka Zikr)
Allah ka lagatar zikr, dua, Qur'an ki tilawat aur tasbiḥ ruḥ ko sakun detihai aur imaan ko taqat detihai.
"Be shak, Allah ke zikr meṅ dil sukoon pate hain." (Qur'an 13:28)

3. Ṣadaqah (Charity)
Ṣadaqah mal aur ruḥ dono ko pak karti hai.
Nabiﷺ ne farmaya:
"Ṣadaqah gunah ko is tarah miṭati hai jaise pani aag ko bujhata hai."(Tirmidhi)

4.Salah (Prayer):
Performing regular Salah purifies the soul and prevents immoral behavior.
"Indeed, prayer prohibits immorality and wrongdoing..." (Qur'an 29:45)

5.Avoiding Sin (Gunahoṅ se Bachna)
Staying away from sins is a key element of spiritual purification and a sign of true faith.
Lying, backbiting (*ghibah*), and disobedience are actions that taint the soul. Keeping away from them is one of the most essential parts of spiritual purification.

"And those who avoid the major sins and immoralities, and when they are angry, they forgive."
Surah Ash-Shura (42:37)

"If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance (Paradise)."— Surah An-Nisa' (4:31)

4.Levels of Purification:
In Islam, purification is not limited to outward cleanliness — it is a journey toward faith and spiritual perfection

1.Basic Purification:
At this stage, a person keeps their body, clothes, and surroundings clean. Performing *wudu*, *ghusl*, and removing impurities are essential parts of this level. It is the necessary preparation for worship and the first step of faith.

2.Intermediate Purification:
At this stage, a person refines their intentions and actions by:
Maintaining **ikhlaṣ** (sincerity),
Avoiding **sins**,
Remaining steadfast in **good deeds** and **worship**.
This purification disciplines the *nafs* (self) and prepares the soul for closeness to Allah.

3.Advanced Purification:
Achieving Ihsan (excellence in worship) by
Worship Allah as though you see Him; and if you do not see Him, then know with certainty that He sees you.

Total detachment from worldly distractions and complete submission to Allah.

4. Ṣalah (Namaz)
Namaz ruḥ ki sabse afzal ṭaharat hai — yeh insan ko burai aur fahashise rok deti hai.
"Be shak, namaz behayai aur bura kam se rokti hai." (Qur'an 29:45)

5. Gunah se Bachna (Avoiding Sin)
Gunahoṅ se door rahna ruḥani paki ka ek ahem juz hai aur ḥaqiqi imaan ki nishani hai.
Jhooth bolna, ghibat (chughali), aur nafarmaani jaise 'amal ruḥ ko maila kar dete hain. Inse door rahna ruḥani ṭaharat ka sabse ahem ḥissa hai.

"Aur jo log badi gunahoṅ aur behaya'iyoṅ se bachte hain, aur jab gussa ata hai to maaf kar dete hain."
— Surah Ash-Shura (42:37)

"Agar tum un bade gunahoṅ se bachte raho jin se tumhe mana kiya gaya hai, to hum tumhare chhote gunah mita denge aur tumhe ek izzatdar jagah (Jannat) mein dakhil karenge." — Surah An-Nisa' (4:31)

4. Ṭaharat ke Maratib (Levels of Purification)
Islam meṅ ṭaharat sirf ẓahiri safai tak mahdud nahiṅ — yeh imaan aur ruḥani kamal tak pahuṅch ne ka safar hai.

1. Bunyadi Darjah – Ẓahiri Ṭaharat
Is marhale meṅ insan apne badan, kapṛoṅ, aur maḥaul ko pak rakhta hai. *Wuzu, ghusl* aur najasat ko door karna is darje ka ahem hissa hai. Yeh 'ibadat ke lie lazim tayyari hai aur imaan ka pehla qadam.

2. Darmiyani Darjah – Akhlaqi aur Nafsi Ṭaharat
Is marhale meṅ insan apne niyyat aur 'amal ko sudharta hai —
Ikhlaṣ (sincerity) ko barqarar rakhna,
Gunahoṅ se bachna,
Nekiyoṅ aur 'ibadat meṅ lagatar rehna.
Yeh ṭaharat nafs ko tarbiyat deti hai aur rooh ko Allah ke qurb ke liye tayyar karti hai.

3. Ala Darjah – Ruḥani Ṭaharat
Yeh ṭaharat **Iḥsan** ka maqam hai —
Allah ki'ibadat is tarah karna jaise tum use dekh rahe ho, aur agar tum use nahiṅ dekhte, to yaqin rakho ke wuh tumheṅ dekh raha hai.
Is darje meṅ insan duniya ki lagaw se azad ho jata hai, uske dil meṅ sirf Allah ka zikr aur uske ḥukm ka taslim hota hai.

The Purity of the Heart
Outward purification is incomplete without inward purification.
The heart must be washed from pride, envy, showing off, hatred, and attachment to this world.
Allah does not look at our forms, but at our hearts.

The Prophet ﷺ said:
"Truly, in the body there is a piece of flesh; if it becomes pure, the whole body becomes pure; and if it becomes corrupt, the whole body becomes corrupt. Verily, it is the heart."
(Sahih Bukhari, Muslim)

Conclusion of Ṭaharah
Taharah begins with water, but it is completed with remembrance, love, and sincerity.

Ṭaharah is not merely the cleansing of the body; rather, it is the first step in the servant's journey toward the presence of Allah.
Its beginning is with water, but its completion lies in the purity of the heart.

Outward ṭaharah purifies the body, clothing, and place, preparing the servant for worship. Yet if the heart remains polluted with heedlessness, arrogance, and showing off, outward cleanliness does not produce its true effect.

Inward ṭaharah cleanses the heart from hidden shirk, envy, resentment, and love of the world. It nurtures sincerity, teaches humility, and helps the servant recognize his true state before Allah. When the heart is purified, worship no longer remains a mere obligation, but becomes a means of closeness.

Ṭaharah teaches us that the path to Allah moves from the outer to the inner. The cleansing of the body awakens the heart, and the purification of the heart gives life to the soul.
Therefore, the one who does not limit ṭaharah to water alone, but connects it with remembrance of Allah, love, and sincerity, is purified not only for prayer, but for nearness to Allah.

O Allah, make me among those who purify themselves outwardly and inwardly. Cleanse my heart as You have cleansed my body, forgive my shortcomings, and draw me nearer to You through this ṭaharah. Accept it from me and make it a means of Your pleasure. - Aameen.

Dil ki Paaki
Zahiri paaki tab mukammal hoti hai jab dil bhi paak ho jaye. Dil ko kibr, hasad, riya, bughz, aur duniya ki hadd se zyada muhabbat se saaf karna hota hai.
Allah hamare zaahiri aakar ko nahi, hamare dilon ko dekhta hai.

Nabi ﷺ ne farmaya:
"Jism mein ek tukda goosht ka hai; agar woh paak ho jaye to pura jism paak ho jata hai, aur agar woh bigar jaye to pura jism bigar jata hai. Woh tukda dil hai."
(Sahih Bukhari, Muslim)

Ṭaharah ka Khulasa
Taharat paani se shuru hoti hai, magar zikr, muhabbat, aur ikhlaas se mukammal hoti hai.

Ṭaharah sirf jism ki safai ka naam nahin, balkeh yeh banday ke safar ka pehla qadam hai jo usey Allah ki huzoori tak le jata hai.
Is ka aghaaz pani se hota hai, lekin iska ikhtitam dil ki pakizgi par hota hai.

Zahiri ṭaharah badan, libaas aur jagah ko paak karti hai, taake bandah 'ibadat ke liye tayyar ho. Magar agar dil ghaflat, takabbur aur riya se aalooda ho, toh zahiri safai apna asal asar paida nahin karti.

Baatini ṭaharah dil ko chhupe hue shirk, hasad, kina, aur dunya ki muhabbat se paak karti hai. Yeh ikhlaas ko parwan chadhati hai, inkisaari sikhati hai, aur banday ko Allah ke samne apni haqeeqi haalat pehchanne mein madad deti hai. Jab dil paak ho jata hai, to ibadat sirf farz nahi rehti, balkay qurb-e-Ilahi ka zariya ban jati hai.

Ṭaharat hamein yeh sikhati hai ke Allah tak pahunchne ka raasta baahir se andar ki taraf hota hai. Jism ki paaki dil ko bedaar karti hai, aur dil ki paaki rooh ko zindagi bakhsh deti hai.
Is liye jo shakhs ṭaharah ko sirf pani tak mehdood nahi rakhta, balkay use Allah ke zikr, muhabbat aur ikhlaas se jor deta hai, woh sirf namaz ke liye hi nahi balkay Allah ke qurb ke liye paak hota hai.

Ai Allah, mujhe un logon mein shamil farma jo zahiri aur baatini dono taur par paak hotay hain. Jis tarah Tu ne mere jism ko paak kiya hai, isi tarah mere dil ko bhi paak farma. Meri kotahiyon ko maaf farma, aur is ṭaharat ke zariye mujhe apna qareeb bana. Isay mujh se qubool farma aur apni raza ka zariya bana.- Aameen.

Chapter 4: The Kingdom of the Heart and the Five Pillars

Allah says in Surah al 'Imran (3:103):
"Hold firmly to the rope of Allah, all together, and do not be divided."

The "*firm rope of Allah"* is Islam, whose foundation is the five pillars. These pillars are not merely actions — they are the architecture of the heart, the structure upon which faith stands, and the path by which the soul rises.

1. SHAHADAH (Declaration of Faith)
The *Shahadah* is the heart of Islam and the foundation of every belief and action.
It is not just a spoken sentence — it is a lifelong covenant with Allah.
The declaration is:

أشهد أن لا إله إلا الله وأشهد أنّ محمدًا رسول الله

"I bear witness that there is no god except Allah, and I bear witness that Muhammad ﷺ is the Messenger of Allah."

Key Aspects of the Shahadah (Declaration of Faith)
The *Shahadah* — *"La ilaha illa Allah*, *Muḥammadur Rasul Allah*" — is the foundation upon which the entire structure of Islam rests. It is not merely a statement of belief but a trans formative declaration that shapes one's worldview, actions, and ultimate purpose.

1. Monotheism (Tawḥid)
The *Shahadah* affirms the absolute Oneness of Allah (*Tawḥid*), which is the essence of Islamic belief.
It rejects *shirk* (associating partners with Allah) and any form of idol worship, ego worship, or reliance on worldly powers.

Qur'an References:
"*There is no deity except Him, the Exalted in Might, the Wise.***"** *(Qur'an 3:18)*

"Say, 'He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.'" (Qur'an 112:1–4)

This part of the Shahadah establishes that Allah alone is the Creator (*Khaliq*), Sustainer (*Raziq*), and Controller (*Mudabbir*) of all that exists.

2. Prophet-hood of Muhammad (ﷺ)
The second part of the *Shahadah* — *"Muḥammadur Rasul Allah* ﷺ *"* — confirms that Prophet Muhammad ﷺ is the final messenger of Allah, whose life and message complete the chain of revelation.

Baab 4: Dil ki Saltanat aur Islam ke Panch Sutoon

Allah Ta'ala ne Surah Aal-'Imran (3:103) mein farmaya:
"Aur sab mil kar Allah ki rassi ko mazbooti se pakdo, aur aur aapas mein *Ikhtilaf mat karo."*

Yeh "*mazboot rassi"* Islam hai, jis ke panch sutoon dil ki imaarat ko quwwat dete hain.
Yeh sirf zaahiri amaal nahi — balki rooh ki poori buniyad hain.

1. SHAHADAT (imaan ka Ilaan)
Shahadat Islam ka dil hai aur har aqidah aur amal ki bunyad hai.
Yeh sirf bolna nahi — balki zindagi bhar ka aik ahad hai.

Shahadat:

Ashhadu an la ilaha illallah, wa ashhadu anna Muḥammadan rasulullah.

"Main gawahi deta hoon ke Allah ke siwa koi ma'bood nahi, aur main gawahi deta hoon ke Muhammad ﷺ Allah ke Rasool hain."

Shahadat (imaan ke Iqrar) ke bunyadi pehlu
Shahadat — "La ilaha illa Allah, Muḥammadur Rasul Allah" — Islam ki buniyad hai.
Yeh sirf ek aqeede ka izhar nahi, balkay ek aisi badal dene wali gawahi hai jo insan ke soch, amal aur zindagi ka maqsad tay karti hai.

1. (Tawḥid) – Allah ki Wahdaniyat
Shahadat AllahTaala ki wahdaniyat (*oneness*) ka iqraar karti hai. Yeh shirk ko radd karta hai." (Allah ke saath kisi ko shareek karna) aur har qisam ki buth-parasti, nafs-parasti aur duniya par bharosa karne ko rad karti hai.

Qur'an ke hawalay se:
"Koi ma'bood nahi magar Woh (Allah), Jis ki izzat aur hikmat buland hai." (Qur'an 3:18)

"Kaho: Woh Allah ek hai. Allah be-niyaz hai. Na uska koi beta hai na woh kisi ka beta. Aur koi us jaisa nahi." (Qur'an 112:1–4)

Yeh hissa yeh bayan karta hai ke sirf Allah hi *Khaliq* (Paida Karne Wala), *Raziq* (Rizq Dene Wala), aur *Mudabbir* (Nizaam Chalane Wala) hai.

2. "Hazrat Muhammad ﷺ ki nabuwwat par imaan." –
Shahadat ka doosra hissa — *"Muḥammadur Rasul Allah* ﷺ *"* — yeh tasdeeq karta hai ke Hazrat Muhammad ﷺ Allah ke aakhri Rasool hain, jin ke zariye wahi ka silsila mukammal hua.

Quran References:
"So know, [O Muhammad], that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women." *(Qur'an 47:19)*

"Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and the seal of the prophets." *(Qur'an 33:40)*

Belief in the *Prophet* ﷺ implies obedience to his Sunnah, following his example, and accepting his teachings as divine guidance.

3. Entry into Islam
Reciting the Shahadah with sincerity of heart and understanding of its meaning marks one's entry into Islam.
It is the first step toward faith (*imaan*) and submission (*islam*).
It signifies:
Acceptance of *Allah* as the only true deity.
Acceptance of *Muhammad* ﷺ as His final messenger.
A conscious commitment to live by Islamic principles.

4. Importance of *Shahadah* **in Daily Life**
The *Shahadah* is not a one-time statement — it is a lifelong covenant.
It serves as:
A reminder during *Salah* (prayer) and *Dhikr* (remembrance).
A compass guiding a Muslim's moral and spiritual choices.
A reflection of faith through deeds, justice, and compassion.
It binds the inner conviction (*imaan*) with outer action (*'amal*), integrating both into a life lived in the remembrance of *Allah*.

Hadith Reference:
The Prophet Muhammad ﷺ said:
"Whoever says 'La ilaha illa Allah' sincerely from his heart will enter Paradise." *(Sahih al-Bukhari)*

The foundation of all Divine Law is the testimony:
La ilaha illa Allah, Muḥammadur Rasul Allah—"There is no god but God, and Muhammad is the Messenger of God."

This statement is not merely words spoken on the tongue; it is a divine reality implanted in the soul of the believer, a light that distinguishes truth from falsehood, and servitude from heedlessness.

Quran ke hawalay:
"Samajh lo (ai Muhammad), ke Allah ke siwa koi ma'bood nahi, aur apni aur mo'min mardon aur mo'min aurton ki maghfirat maang lo." *(Qur'an 47:19)*

"Muhammad tum mardon mein se kisi ke walid nahi, balkay woh Allah ke Rasool aur nabiyon ke aakhri hain." *(Qur'an 33:40)*

Rasool Allah ﷺ par imaan lana yeh talab karna hai ke hum un ki Sunnat par amal karein, unki talimat ko qabool karein aur unki zindagi ko apna namoona banayein.

3..Islam mein Dakhil Hona
Jo shakhs Shahadat ko dil se samajh kar aur ikhlaas ke saath padhta hai, woh Islam mein dakhil ho jata hai.

Yeh imaan (*faith*) aur islam (*submission*) ki pehli seedhi hai.
Iska matlab hai:
Allah ko waḥid ma'bood tasleem karna.
Muhammad ﷺ ko Allah ka aakhri *Rasool* maan lena.
Islam ke usulon ke mutabiq zindagi guzarne ka ahd karna.

4..Rozmarrah Zindagi mein *Shahadat ki* **Ahmiyat**
Shahadat sirf aik martaba keh dene ka naam nahi — yeh zindagi bhar ka muahida (covenant) hai.
Yeh musalmaan ke liye:
Namaz aur Dhikr (Allah ka zikr) mein yaad karna hai.

Akhlaq aur ruhani faislon ka rahnuma hai.

Amal, insaf aur rehmat se imaan ka izhar hai.

Yeh *imaan* (dil ka yaqin) aur '*amal* (zahiri amal) ko jord kar, zindagi ko *Allah* ki yaad mein basa deti hai.

Hadith Reference:
Rasool Allah ﷺ ne farmaya:
"Jo shakhs 'La ilaha illa Allah' dil se ikhlaas ke saath kahe, woh Jannat mein dakhil hoga." *(Sahih al-Bukhari)*

Yeh sirf suni sunai bat nahin hoti, balke ek ruḥani ḥaqiqat hoti hai jo insan ke andar tabdili laati hai.
Is se sabit hota hai ke shari'at ki bani gawahi hai:
"La ilaha illa Allah, Muḥammadur Rasulullah."

Yeh sirf lafz nahin, balke ek ruḥani ḥaqiqat hai jo mumin ke dil mein roshan hoti hai—jo ḥaq aur baṭil mein farq karti hai.

The Conditions of Shahadah
For the *Shahadah* to be accepted, a person must fulfill these seven conditions.
It is not merely a verbal declaration, but a complete affirmation of the heart, intellect, and actions

1. **Knowledge (Ilm)**
It is essential to understand the meaning and implications of the *Shahadah*. A person must know what *"La ilaha illa Allah"* truly means — that there is no real deity worthy of worship except Allah.
Quran References:

فَاعْلَمْ أَنَّهُ لَا إِلَٰهَ إِلَّا اللَّهُ

"So know that there is no deity except Allah."
(Surah Muhammad, 47:19)

2. **Certainty (Yaqeen)**
One must have complete certainty in this declaration — there should be no doubt or hesitation in the heart. Faith becomes complete only when the heart fully affirms and is completely convinced of it.

"The (true) believers are only those who believe in Allah and His Messenger, and afterward doubt not."
(Qur'an 49:15)

3. **Acceptance (Qabool)**
To accept the *Shahadah* with both the heart and the tongue means that a person does not reject the commands of *Allah and His Messenger* ﷺ, but rather embraces and follows them wholeheartedly.

"When it is said to them, 'Submit to Allah,' they say, 'We have already submitted." *(Qur'an 2:131)*

4. **Submission (Inqiyad)**
The *Shahadah* requires that a person live according to the commands of Allah and His Messenger ﷺ. It is not merely a verbal declaration; it must also be confirmed through action.

"And whoever submits his face (himself) to Allah while he is a doer of good — he has grasped the most trustworthy handhold." *(Qur'an 31:22)*

5. **Truthfulness (Sidq)**
The *Shahadah* must be spoken with sincerity and truthfulness. Hypocrisy and false testimony are not accepted in the presence of Allah.

"Do people think they will be left to say, 'We believe,' and they will not be tested?" *(Qur'an 29:2)*

(Shartain-e-Shahadat)
Shahadat ke qabul hone ke liye ek shakhs mein yeh saat shartain (seven conditions) maujood honi chahiye. Yeh sirf zuban ka ikrar nahi, balkay dil, 'aql aur amal ka poora tasdeeq hai.

1. ʿIlm –(Ilm o Ma'rifat)
Shahadat ka matlab aur is ke asarat ko samajhna zaroori hai. Insan ko yeh ilm hona chahiye ke *"La ilaha illa Allah"* ka matlab kya hai — ke Allah ke siwa koi haqiqi ma'bood nahi.
Quran ke hawalay:
"Falam annahu la ilaha illa Allah."

"Bas jaanna chahiye ke Allah ke siwa koi ma'bood nahi."
(Surah Muhammad, 47:19)

2. Certainty (Yaqin – Pakka Yaqin Rakhna)
Is kalimah par poora yaqin ho, dil mein koi shakk ya hichkichahat nahi hona chahiye. imaan us waqt mukammal hota hai jab dil mein puri tasdeeq aur yaqin ho.

"Yaqeenan momin to sirf woh log hain jo Allah aur Us ke Rasool par imaan lae aur phir koi shakk nahi kiya."
(Qur'an 49:15)

3. Qabul – (Qabooliyat)
Shahadat ko dil se aur zuban se qabool karna.
Iska matlab hai ke insan *Allah aur Rasool* ﷺ ke ahkam ko rad na kare, balkay unhein apna le.

"Jab unse kaha jata hai, 'Allah ke aage sar jhuka do,' to kehte hain, 'Hum to pehle hi sar jhuka chuke hain.'
(Qur'an 2:131)

4.Tasleem (Ita'at aur Farmabardari)
Shahadat ka taqaza hai ke insan Allah aur Rasool ﷺ ke ahkam ke mutabiq zindagi guzare. Sirf lafzon ka ikrar nahi, balkay amal mein bhi tasdeeq zaruri hai.

"Jo shakhs apna chehra (apni zaat) Allah ke hawale kar de aur woh nek amal karne wala ho — to usne mazboot sahara thaam liya."(Qur'an 31:22)

5. Ṣidq – (Sachchai)
Shahadah sachchai ke saath kahi jaye.
Munafiqat (hypocrisy) aur jhooti gawahi Allah ke huzoor maqbool nahi.

"Kya log yeh samajhte hain ke unhein asse hi chhod diya jayega ke woh kahen 'Hum imaan laaye' aur unka imtihan nahi liya jayega?" *(Qur'an 29:2)*

6. **Sincerity (ikhlaas)**
The *Kalimah* should be proclaimed solely for the sake of Allah — not for show or worldly gain. Sincerity (*ikhlaṣ*) is the very soul of faith.

"And they were not commanded except to worship Allah, being sincere to Him in religion."
(Qur'an 98:5)

7. **Love (Mahabbah)**
To love Allah, His Messenger ﷺ, and Islam —
it is this love that keeps a person firm in obedience and steadfastness.
"But those who believe are stronger in love for Allah."
(Qur'an 2:165)

Inner Meaning (Batini Mana):
This verse teaches that true testimony (shahadah) is not by tongue alone, but through knowledge, awareness, and justice. The 'arif (knower of Allah) bears witness to God's Oneness just as the angels do — through the light of certainty (*nur al-yaqin*).

Shahadah in the Qur'an and Hadith
Qur'an:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Allah Himself bears witness that there is no god but He, and so do the angels and those endowed with knowledge—He is ever upholding justice. There is no god but He, the Almighty, the All-Wise.
(Surah Aal-e-Imran 3:18)

The Prophet Muhammad ﷺ said:

مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلٰهَ إِلَّا اللهُ دَخَلَ الْجَنَّةَ
(Saḥiḥ Muslim)

"Whoever dies while knowing that there is no god but Allah will enter Paradise."
(Sahih Muslim)

Allah's testimony precedes all testimonies, and His Word is the foundation of all truth.

The *Shahadah* creates three realities in a believer:
Conviction in the heart
Testimony on the tongue
Confirmation through actions

6. Ikhlaṣ (Khalis Niyyat)
Kalimah sirf Allah ke liye kaha jaye, na ke riya (dikhawa) ya duniya ke liye. Ikhlaṣ imaan ki ruh hai.

"And they were not commanded except to worship Allah, being sincere to Him in religion."
(Qur'an 98:5)

7. Mohabbat
Allah, uske Rasool ﷺ, aur Islam se muhabbat rakhna. Mohabbat hi insan ko ita'at aur istiqamat par qayam rakhti hai.
"But those who believe are stronger in love for Allah."
(Qur'an 2:165)

Inner Meaning (Batini Mana):
Is ayat ka batini mana yeh sikhata hai ke asal shahadat sirf zaban se kehne ka naam nahin, balki ilm, shu'ur (awareness), aur insaf ke zariye hoti hai. 'arif (jo Allah ko janta hai) usi tarah Allah ki Wahdaniyat (Oneness) ki gawahi deta hai jaise farishte dete hain — yaqin ke nur (nur al-yaqin) ke zariye.

Shahadat in the Qur'an and Hadith
"AllahTaala ne apni azmat wali Kitab mein farmaya"

*Shahida-llahu annahu la ilaha illa huwa, wal-mala'ikatu wa ulul-'ilmi qa'imaan bil-qisṭ. La ilaha illa huwa al-'Azizu al-Ḥakim. (*Surah al 'Imran (3:18)

"Allah ne gawahi di ke us ke siwa koi ma'bood nahin, aur farishton ne (bhi) aur ilm walon ne (bhi) — sab insaaf ke saath qayam hain. Us ke siwa koi ma'bood nahin, wohi Zabardast (aur) Hakeem hai."

Nabi-e-Karim ﷺ ne farmaya:
Man mata wa huwa ya'lamu annahu la ilaha illallah, dakhala al-jannah.

"Jo shakhs is ḥaal mein mara ke us ne jana ke Allah ke siwa koi mabud nahin, wuh jannat mein dakhil hoga."
(Saḥiḥ Muslim)

Allah ki gawahi tamam gawahiyoṅ se pehle hai, aur Uska Kalam har ḥaqiqat ki buniyad hai.

Shahadat ek imaan rakhne wale ke andar teen haqiqatein paida karti hai.:
Dil ka yaqeen,
Zubaan ka iqraar,
Amaal ka tasdeeq.

Key Dimensions of the Shahadah
It removes every false deity from the heart
It gives the soul its true direction
It shapes our purpose, values, and identity
It binds the believer to the path of the Prophet ﷺ
It transforms daily life into worship, A heart that declares "*La ilaha illa Allah"* cannot bow to fear, desire, ego, or creation.

*O Allah, grant us a good ending with **La ilaha illa Allah**, cause us to die upon imaan, and gather us in the company of Prophet Muḥammad ﷺ. - - Aameen*

2. IBAADAT (*Acts of Worship***)**
Ibadat (Acts of Worship) in Islam refers to all actions that a servant performs solely for the servitude, obedience, and closeness to Allah. These are not limited to outward or physical acts alone; rather, they involve the heart, intention, and soul, representing a turning of the servant toward Allah in complete devotion.

In shariah ʿ*Ibadah* means to follow and act upon every command of Allah that He is pleased with, for example:
. Performing Ṣalah (prayer) is an act of worship.
. Refraining from sins is also an act of worship.
Thus, both doing what Allah has commanded and avoiding what He has forbidden are included in ʿibadah.

Dimensions of ʿIbadat
In Islam, every act of worship has **two aspects**:
(a) Outward (*Ẓahiri*) ʿIbadah
This is the worship performed through the body, such as: *Ṣalah (Prayer), Fasting, Zakah, Ḥajj, Recitation of the Qur'an,* This represents the dimension of Shariʿah.

(b) Inward (Baṭini) ʿIbadah
This is the worship connected to the heart, such as: *Ikhlaṣ (sincerity), Fear of Allah,Love of Allah Tawakkul (reliance upon Allah), Ṣabr (patience) and Shukr (gratitude)*

This represents the dimension of Ḥaqiqah / Taṣawwuf. *Without the inward dimension, the outward is merely a form; and without the outward dimension, the inward is only a claim.*

Other four pillars of Islam which comes in Ibadah
Salah (Prayer): Performing five daily prayers.
Zakah (Charity): Giving a specific portion of wealth to the poor.
Sawm (Fasting): Abstaining from food, drink, and other prohibitions during Ramadan.
Hajj (Pilgrimage): Undertaking a pilgrimage to Mecca at least once, if physically and financially able.
"These four acts of worship, after the Shahadah, draw a person closer to Allah both outwardly and inwardly."

Shahadat ke Roohani Pehlu
Dil se saare jhoote mabood mit jaate hain.
Zindagi ka maqsad wazeh ho jata hai.
Rasoolullah ﷺ se nisbat mazboot hoti hai.
Insaan ki soch aur zindagi badal jati hai.
"La ilaha illa Allah" ka matlab hai ke banda sirf Allah ka banda hai — kisi dar, hawas, ya duniya ka ghulam nahi.

"Ai Allah, hamein La ilaha illallah ke sath husn-e-khatima ata farma, hamein imaan par wafat naseeb farma, aur hamein Rasulullah Muḥammad ﷺ ki sohbat aur jamaʿat mein jama farma." -- Aameen

2. IBAADAT (*Ibaadati amaal***)**
ʿ***Ibadat*** Islam mein un sab amal (actions) ko kehte hain jo bandah sirf Allah ki bandagi, itaʿat aur qurbat ke liye karta hai. Yeh sirf zahiri amal nahi hotay, balkay dil, niyyat aur rooh ke saath Allah ki taraf rujuʿ ka naam hai.

Sharʿi taur par Allah ke har us hukm par chalna jise Allah pasand karta ho, usse *ibadat* khaite hai : jayse
· *Namaz ada karna bhi ʿibadat hai*
· *Gunah se ruk jana bhi ʿibadat hai*
Is tarah, Allah ke hukm par amal karna aur Allah ki manaʿ ki hui cheezon se bachna, dono ʿibadah mein shamil hain.

ʿIbadat ke pehlu
Islam mein har ʿibadah ke do rukh hotay hain:
(a) Zahiri ʿIbadat
Jo jism se ada hoti hai:
Namaz , Roza, Zakat, Hajj, Tilawat
Yeh Shariat ka pehlu hai.

(b) Batini ʿIbadat
Jo dil se taʿalluq rakhti hai:
ikhlaas (sincerity), Khauf-e-Khuda, Muhabbat-e-Ilahi Tawakkul, Sabr aur Shukr
Yeh Haqiqat / Taṣawwuf ka pehlu hai.
Bina batin ke zahir sirf surat hai,
aur bina zahir ke batin dawa hai.

Shahadat ke baad Islam ke baqi chaar bunyadi arkaan (pillars) jo ʿIbadah mein aate hain
Salah (Namaz): Rozana paanch waqt ki namaz ada karna.
Zakah (Zakat): Apni daulat ka ek hissa ghareebon ko dena.
Sawm (Roza): Ramzan ke mahine mein khanay, peenay aur doosri mana cheezon se parhez karna.
Hajj: Agar maali aur jismi tor par qabil ho, to zindagi mein kam az kam ek dafa Makkah ka safar karna.

"Yeh chaaron ʿibadat, Shahadah ke baad, banday ko zahiri tor par bhi aur batini tor par bhi Allah ke qareeb karti hain"

1. **SALAH (Prayer Namaz)**:
Performing five daily prayers.
Salah (صلاة), also spelled Salat, Namaz, is one of the Five Pillars of Islam and represents the formal act of worship performed by Muslims. It is a fundamental obligation for every Muslim, serving as a means of connecting with Allah and maintaining spiritual discipline.

Key Aspects of Salah:
1. **Number of Daily Prayers**
Muslims perform *Salah* five times a day at prescribed times:
1. *Fajr (Subah)* — Dawn Prayer
Total Rak'at: 4
2 Sunnah (Mu'akkadah – emphasized Sunnah)
2 Farz (Obligatory)

Description:
Fajr is performed before sunrise. It begins the day with remembrance of Allah and sets a spiritual tone for the believer. The two Sunnah rak'at of Fajr are highly emphasized by the Prophet ﷺ, who said:

"The two rak'at of Fajr are better than the world and all that is in it." (Muslim)

2. *Dhuhr (Dopehar)* — Noon Prayer
Total Rak'at: 12
4 Sunnah (Mu'akkadah)
4 Farz
2 Sunnah (Mu'akkadah)
2 Nafl (Optional)

Description:
Dhuhr is Performed after the sun passes its zenith (midday). It is the time to pause from worldly activity and renew one's connection with Allah through worship.

3. *Asr (Shaam se Pehle)* — Afternoon Prayer
Total Rak'at: 8
4 Sunnah (Ghair Mu'akkadah – non-emphasized Sunnah)
4 Farz

Description:
Asr is prayed in the late afternoon before sunset. It reminds the believer of life's fleeting nature and encourages steadfastness. The Prophet ﷺ said:

"Whoever misses the Asr prayer, it is as if he has lost his family and wealth." (Bukhari)

4. *Maghrib (Shaam)* — Sunset Prayer
Total Rak'at: 7
3 Farz
2 Sunnah (Mu'akkadah)
2 Nafl (Optional)

1. **NAMAZ (Salat)** :
Panch rozana namazeṅ ada karna —
Ṣalah (صلاة), jise *Salat* ya *Namaz* bhi kahte hain, Islam ke Panch Arkaan (Five Pillars) meṅ se ek hai.
Yeh Musalmanoṅ ki ek rasmi 'ibadat hai jo har Muslim par farz hai. Iske zariye bandah Allah se rabṭ (connection) qaim karta hai aur ruḥani intizam (spiritual discipline) barqarar rakhta hai.

Salat ke Ahem Pehlu:
1. Rozana Namazoṅ ki Tadaad
Musalman har roz paanch martaba *namaz* ada karte hain, jo mu'ayyan (prescribed) auqat par farz ki gayi hai:
1. *Fajr (Subah)* — Dawn Prayer
Kul Rak'at: 4
2 Sunnat-e-Mu'akkadah (zor di gayi sunnat)
2 Farz (lazim ibadat)

Tafseel:
Fajr ki namaz sooraj nikalne se pehle padhi jati hai. Yeh din ki ibtida Allah ke zikr se karti hai aur momin ke liye ruḥani raushani ka sabab banti hai. Nabi ﷺ ne farmaya:

"Fajr ki do rak'at duniya aur uske andar ki sab cheezon se behtar hain." (Muslim)

2. ***Dhuhr (Zohar)***— Noon Prayer
Kul Rak'at: 12
4 Sunnat-e-Mu'akkadah
4 Farz
2 Sunnat-e-Mu'akkadah
2 Nafl (ikhtiyari)

Tafseel:
Zohar ki namaz sooraj ke apne markaz se guzarnay ke baad padhi jati hai. Yeh waqt hai duniyawi mashguliyat se faasla le kar Allah se ta'alluq ko taaza karne ka.

3. *Asr (Shaam se Pehle)* — Afternoon Prayer
Kul Rak'at: 8
4 Sunnat-e-Ghair Mu'akkadah (jo mustahabb hai)
4 Farz

Tafseel:
Asr ki namaz sooraj ghuroob hone se pehle padhi jati hai. Yeh namaz insan ko waqt ki qeemat aur zindagi ke guzarnay ki yaad dilati hai. Nabi ﷺ ne farmaya:

"Jis ne Asr ki namaz chhor di, goya usne apna maal aur gharwale kho diye." (Bukhari)

4. *Maghrib (Shaam)* — Sunset Prayer
Kul Rak'at: 7
3 Farz
2 Sunnat-e-Mu'akkadah
2 Nafl

Description:
Maghrib is Performed just after sunset. It marks gratitude for the blessings of the day and serves as an evening reflection.

5. *'Isha (Raat)* — Night Prayer
Total Rak'at: 17
4 Sunnah (Ghair Mu'akkadah)
4 Farz
2 Sunnah (Mu'akkadah)
2 Nafl (Optional)
3 Witr (Wajib)
2 Nafl (Optional)
Description:
The final prayer of the day, *Isha* is performed after twilight disappears. It brings peace and spiritual closure to the day. The *Witr* prayer, performed after 'Isha, is considered *wajib* (necessary) according to many scholars.

***Total Rakat in a Day*:** *48 (including Sunnah and Nafl)*
Farz Rakat: *17 (obligatory units)*

2. **Preparation for Salah**
Wudu *(Ablution)*: Purification with water is required before performing Salah. In certain situations, Tayammum (dry purification) is permissible.
Cleanliness: The place of prayer and the individual must be clean.
Qibla: Muslims face the Kaaba in Mecca during prayer.

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

(Qur'an 6:79)
"I have turned my face toward Him who created the heavens and the earth, being upright in faith and submitting (to Him alone), and I am not among the polytheists."

3. **Components of Salah**
Salah involves a sequence of physical movements and recitations, including:
Takbir: Raising hands and saying "Allahu Akbar" to begin.

Qiyam: Standing and reciting verses from the .

Ruku*:* Bowing and glorifying Allah.
Subḥana Rabbiyal-ʿAẓim (Three times or more)

Sujud: Prostration, placing the forehead on the ground in humility and glorifying Allah.
Subḥana Rabbiyal-Aʿla (Three times or more)

Tashahhud*:* Sitting and reciting supplications.
At-Taḥiyyatu lillahi waṣ-ṣalawatu waṭ-ṭayyibat.
As-salamu ʿalayka ayyuhan-nabiyyu wa raḥmatullahi wa barakatuh. As-salamu ʿalayna wa ʿala ʿibadillahiṣ-ṣaliḥin.

Tafseel:
Maghrib ki namaz sooraj ghuroob hone ke foran baad padhi jati hai. Yeh din ke ikhtitam par Allah ka shukr ada karne aur tafakkur (reflection) ka waqt hai.

5. *'Isha (Raat)* — Night Prayer
Kul Rak'at: 17
4 Sunnat-e-Ghair Mu'akkadah
4 Farz
2 Sunnat-e-Mu'akkadah
2 Nafl
3 Witr (Wajib)
2 Nafl
Tafseel:
'*Isha* ki namaz sooraj ghuroob hone ke baad, jab andhera chha jaye, padhi jati hai. Yeh din ka aakhri sukoon bhara waqt hota hai jisme bandah Allah se qurb mehsoos karta hai. Witr ki namaz, jo 'Isha ke baad ada ki jati hai, bohot se 'ulama ke nazdeek *wajib* (zaroori) samjhi jati hai.

***Kul Rozana Rakat*:** 48 (Sunnat aur Nafl samet)
***Farz Rakat (Lazim)*:** 17

2. Salat se Pehle Tayyari
Wudu (Wazu): Namaz se pehle paani se paak hona zaroori hai. Agar paani na mile, to Tayammum (khushk paakizgi) jaiz hai.
Safai: Jis jagah namaz padhi jaye aur jo shaks namaz padhe, dono paak hone chahiye.
Qibla: Namaz ke dauran Makkah mein Ka'bah ki taraf rukh karna zaroori hai.

Inni wajjahtu wajhiya lilladhifaṭara as-samawati wal-arḍa ḥanifan wa ma ana minal-mushrikin.

"Main ne apna rukh us Zat ki taraf moda jis ne asman aur zameen paida kiye, ek Allah ke lie jhuk kar, aur main mushrikin meṅ se nahi hoon.

3. Salat ke Ahm Hissa
Namaz mein kuch jismi harkatein aur Quran ki tilawat shamil hoti hai:
***Takbir*:** Haath uthakar "Allahu Akbar" kehna.

***Qiyam*:** Khade hokar Quran ki aayatein padhna.

***Ruku*:** Jhuk kar Allah ki tasbeeh karna.
Subḥana Rabbiyal-ʿAẓim (Teen martaba ya zyada)

Sujud*:** Sajda karna aur maatha zameen par rakh kar Allah ke huzoor apni inkisari dikhana aur Allah ki tasbeeh karna. ***Subḥana Rabbiyal-Aʿla (Teen martaba ya zyada)

***Tashahhud*:** Baith kar duaein aur kalimat padhna.
Tamam tahiyyat (izzat, bandagi aur ibadat), saari namazen aur saari paak cheezen sirf Allah ke liye hain. Aey Nabi ! Aap par salam ho, aur Allah ki rehmat aur barkat ho. Aur hum par salam ho, aur Allah ke nek bandon par salam ho.

Ashhadu an la ilaha illallah, wa ashhadu anna Muḥammadan ʿabduhu wa rasuluh.

Taslim: Turning the head to the right and left to conclude the prayer.

Farḍ (Obligatory) Acts in Salah

If any *Farḍ* act is left out intentionally or by mistake, the Salah becomes invalid and must be repeated.

1. Farḍ of Salah in General

There are **Six essential obligations (Arkan al-Salah)** inside the prayer:

1. ***Takbir al-Ihram*** – Saying *"Allahu Akbar"* to begin the prayer.

2. ***Qiyam*** – Standing (for those who are able).

3. ***Qiraah*** – Reciting at least one verse of the Quran (usually Surah al-Fatihah).

4. ***Ruku*** – Bowing with calmness.

5. ***Sujud*** – Two prostrations (sajdahs) in each rakʻah.

6. ***Qadah al-Akhirah*** – Final sitting (for Tashahhud) at the end of Salah.

Note: Maintaining proper order (tartib) and stillness in each position is also *wajib* (necessary) according to most scholars.

Wajib (Necessary) Acts of Namaz

If a *wajib* act is missed unintentionally, the Salah is still valid but requires sajdahl-sahw (two prostrations of forgetfulness).

Examples include:

1. Reciting Surah al-Fatihah in every rakʻah.
(*Shafi madhhab considers it farḍ in every rakʻah*.)
2. Adding another Surah after al-Fatihah in the first two rakʻahs.
3. Reciting Tashahhud in the first sitting.
4. Saying *"Subhana Rabbiyal Azeem"* in Ruku and *"Subhana Rabbiyal Aʻla"* in Sujud.
5. Saying *"Allahu Akbar"* when moving from one position to another.
6. Saying*"Assalamuʻalaykum wa rahmatullah"*at the end.

Sunnah Acts of Salah

If a *Sunnah* act is missed, Salah is still valid and complete, but the reward is reduced.

Examples include:

1. Raising hands during Takbir (at beginning, Ruku, and after Ruku). (*Shafi school)*
2. Placing the right hand over the left hand on the chest during standing (Qiyam) in prayer (according to the Shafiʿi school).
(In the Ḥanafi school, the hands are placed below the navel.)

Main gawahi deta hoon ke Allah ke siwa koi mabood nahi, aur main gawahi deta hoon ke Muhammad ﷺ Allah ke bande aur us ke Rasool hain.

***Taslim*:** Namaz khatam karte waqt daayen aur baayen taraf salam pherna.

Farḍ (Lazim / Zaruri) Amal-e-Namaz

Agar koi *farḍ* amal jaan-boojh kar ya bhool kar chhorr diya jaye, to namaz **batil (invalid)** ho jati hai aur use **dobara parhna zaruri** hota hai.

1. Namaz ke Zaruri Arkan

Namaz ke andar **Chhe farz** (Arkan al-Salah) hain:

1. ***Takbir al-Ihram*** – Namaz shuru karte waqt "Allahu Akbar" kehna.

2. ***Qiyam*** – Seedha khara rehna (agar Taqat ho to).

3. ***Qiraah*** – Quran ka kam az kam ek ayat parhna (aam tor par Surah al-Fatihah).

4. ***Ruku*** – Jhukna aur itminan ke saath ruku karna.

5. ***Sujud*** – Har rakʻat mein do sajde karna.

6. ***Qadah al-Akhirah*** – Aakhri baithak (Tashahhud ke liye) akhir mein karna.

Note: Har amal ko tarteeb (order) ke sath aur sukoon ke sath karna bhi wajib hai (zyadatar ulama ke nazdeek).

Wajib (Necessary) Acts of Salah

Agar koi wajib amal bhool se chhorr diya jaye, to namaz phir bhi maqbool (valid) hoti hai, lekin Sujood al-Sahw (do sajde bhool ke) karne padte hain.

Misalein (Examples):

1. Har rakʻat mein Surah al-Fatihah parhna.
(*Shafiʻ madhhab isay har rakʻat meṅ farz qarar deta hai*)
2. Pehli do rakʻaton mein surah Fatihah ke baad ek aur surah milana.
3. Pehli baithak mein Tashahhud parhna.
4. Ruku mein "Subhana Rabbiyal Azeem" kehna aur sujud mein "Subhana Rabbiyal Aʻla" kehna.
5. Har harqat (rukn) badalte waqt "Allahu Akbar" kehna.
6. Namaz ke aakhir mein "Assalamu ʻalaykum wa rahmatullah" keh kar salam pherna.

Sunnah Acts of Salah

Agar koi sunnat amal chhorr diya jaye, to namaz poori aur sahih hoti hai, lekin sawab (reward) kam ho jata hai.

Misalein (Examples):

1. Takbir ke waqt haath uthana (shuru mein, ruku ke waqt, aur ruku se uthte waqt). (*Shafi madhhab)*
2. Qiyam mein daaye haath ko baaye haath par seene par rakhna (Shafiʿi madhhab ke mutabiq).
(Ḥanafi madhhab mein haath naf ke neeche rakhe jaate hain.)

3. Reading the Du‘a al-Istiftah (opening supplication) after Takbir.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلٰهَ غَيْرُكَ

“Glory be to You, O Allah, and praise be to You; blessed is Your Name, exalted is Your Majesty, and there is no god besides You.”

4. Saying *Ameen* after Surah al-Fatihah.

5. Sitting in the “tashahhud” posture properly (right foot upright, left foot flat).

6.Reading Durood (Salat al-Ibrahimiyyah) after Tashahhud.

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

O Allah, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent blessings upon Abraham and the family of Abraham. Indeed, You are Praiseworthy, Glorious.

O Allah, bless Muhammad and the family of Muhammad, as You blessed Abraham and the family of Abraham. Indeed, You are Praiseworthy, Glorious.

7.Reciting extra supplications (du‘a) before Taslim.

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

O Allah, I have wronged myself greatly. None forgives sins except You. So forgive me with a forgiveness from You and have mercy on me. Indeed You are the Most Forgiving, the Most Merciful. - (Bukhari & Muslim)

4.Congregational Prayer (Jama'ah)
Performing Salah in a group enhances its reward. The Friday prayer (**Jumu'ah**) is a significant congregational prayer that replaces the Dhuhr prayer, including a sermon (Khutbah).

5.Additional Prayers - Types of Salah
Fard (Obligatory):
Must be performed without exception unless under valid circumstances like illness.

Sunnah (Optional but Recommended):
Non-obligatory prayers performed by the Prophet Muhammad (peace be upon him).
example, e.g., before and after Fard prayers.

3. Takbir ke baad Du‘a al-Istiftah (shuru ki dua) parhna.
Subḥanaka Allahumma wa biḥamdika, wa tabaraka ismuka, wa ta‘ala jadduka, wa la ilaha ghayruka.

Tu pak hai, Ai Allah! aur Teri hamd hai; Tera nam barkat wala hai, Teri shan buland hai, aur Tere siwa koi ma‘bud nahi.”

4. Surah al-Fatihah ke baad *Ameen* kehna.

5. Baithne ka tashahhud ka andaaz (daaya paon khada, baaya paon bichha hua).

6. Tashahhud ke baad Durood e Ibrahimiyyah parhna.
Allahumma ṣalli ʿala Muḥammad, wa ʿala ali Muḥammad, kama ṣallayta ʿala Ibrahim wa ʿala ali Ibrahim, innaka ḥamidun majid.

Allahumma barik ʿala Muḥammad, wa ʿala ali Muḥammad, kama barakta ʿala Ibrahim wa ʿala ali Ibrahim, innaka ḥamidun majid.

*“Ai Allah! Muhammad ﷺ par aur un ke khandaan par apni rehmat naazil farma, jis tarah Tu ne Ibrahim **(as)** par aur un ke khandaan par apni rehmat naazil farmayi. Beshak Tu hi taareef ke laayiq, buzurg o bartari wala hai.*

*Ai Allah! Muhammad ﷺ par aur un ke khandaan par barkat ata farma, jis tarah Tu ne Ibrahim**(as)** par aur un ke khandaan par barkat ata farmayi. Beshak Tu hi taareef ke laayiq, buzurg o bartari wala hai.”*

7. Salam se pehle duaen aur ilteza karna.
Allahumma inni ẓalamtu nafsi ẓulman kathira wa la yaghfiru-dh-dhunuba illa anta faghfir li maghfiratan min ‘indik warḥamni innaka anta-l-Ghafurur-Raḥim.

“Ai Allah, maine apni jaan par bohot zyada zulm kiya hai. Gunahon ko tere siwa koi maaf nahin karta. Pas tu apni taraf se mujhe khaas maghfirat ata farma aur mujh par reham farma. Beshak tu hi bohot zyada bakhshne wala, bohot meherban hai.” - (Bukhari & Muslim)

4. Jama‘at ke Saath Namaz (Jama'ah)
Jama‘at ke saath namaz padhne ka sawab zyada hai. **Jumu‘ah (Jummat ki namaz)** ek ahem jama‘ati namaz hai jo Zohar ki jagah padhi jati hai. khutbah shamil karte hue

5.Namaz ki Iqsam (Types of Salah):
Fard (Farz – Lazmi):
Yeh namaz har halat mein ada karni hoti hai, siwaye kisi jaiz ‘uzr (jaise bemari) ke.

Sunnah (Pasandeeda lekin Lazmi nahi):
Yeh woh namazain hain jo Nabi Muhammad ﷺ ne ada farmain. Farz namazon se pehle aur baad mein padhi jaati hain.

Nafl (Voluntary):
Additional prayers performed for personal benefit and closeness to Allah.

Witr:
Witr is the most important prayer of the night in Islam. It is an **odd-numbered prayer** (1, 3, etc.) and is performed **after 'Isha and before Fajr**.
The Messenger of Allah ﷺ said:
"Allah is Witr (One) and He loves Witr."
(Abu Dawud, Tirmidhi)
Therefore, Witr is not just a prayer — it is a ***manifestation of the Oneness of Allah.***

(Ḥanafi method of Witr):
Witr consists of **three rak'ahs**.
The **first two rak'ahs** are performed like a normal prayer.
In the **third rak'ah**:
After recitation, one says **takbir (Allahu Akbar)** and raises the hands.
Du'a-e-Qunut is then recited.

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ

اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ

O Allah, we seek Your help and ask Your forgiveness.
We believe in You and place our trust in You.
We praise You with all goodness and we do not deny You.
We reject and turn away from those who disobey You.
O Allah, You alone we worship.
To You we pray and to You we prostrate.
To You we strive and hasten in obedience.
We hope for Your mercy and we fear Your punishment.
Surely, Your punishment will reach the disbelievers.

After that, one goes into ruku' (bowing) and sujud (prostration) to complete the prayer.

Tahajjud: Night prayer, often performed in the last third of the night.

The Purpose of Salah
Salah is not merely a ritual; it is a direct act of worship and communication with Allah. The primary purposes include:
1. **Remembrance of Allah**: Allah mentions in the :
"Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance."
(*Qur'an* 20:14)

Nafl (Zyada Sawab ke liye Ikhtiyaari):
Yeh woh zyada namazain hain jo banda apni marzi se Allah ke qurb ke liye padhta hai.

Witr:
Islam ki rat ki sab se aham namaz hai. Yeh **'odd (taq)** hoti hai, yani 1, 3, rakat — aur yeh 'Isha ke baad aur Fajr se pehle ada ki jati hai.
Rasulullah ﷺ ne farmaya:
"Allah Witr hai aur Witr ko pasand karta hai."
(Abu Dawud, Tirmidhi)
Is liye Witr sirf namaz nahin, ***Allah ki Wahdaniyyat (One-ness)*** ka izhar hai.

Witr ka tareeqa (Hanafi)
Witr 3 rak'at hoti hai:
Do rak'at normal namaz ki tarah.
Teesri rak'at mein:
Qira'at ke baad **takbir** (Allahu Akbar) keh kar haath uthaye jate hain.
Du'a-e-Qunut parhi jati hai.
Allahumma inna nasta'inuka wa nastaghfiruka wa nu'minu bika wa natawakkalu 'alayka wa nuthni 'alaykal-khayra wa la nakfuruka wa nakhla'u wa natruku man yafjuruk.
Allahumma iyyaka na'budu wa laka nuṣalli wa nasjudu wa ilayka nas'a wa naḥfidu wa narju raḥmataka wa nakhsha 'adhabaka, inna 'adhabaka bil-kuffari mulḥiq.

Ai Allah! Hum Tujh se madad maangte hain, Tujh se maghfirat chahte hain. Hum Tujh par imaan laate hain aur Tujh par bharosa karte hain. Hum Teri tareef har bhalaai ke sath karte hain aur Tera inkar nahin karte. Hum un logon se alag ho jate hain aur unhein chhor dete hain jo Teri na-farmani karte hain.
Ai Allah! Hum sirf Teri hi 'ibadat karte hain. Tujhi ke liye namaz parhte aur sajda karte hain. Hum Teri taraf hi daurte hain aur khidmat ke liye koshish karte hain.
Hum Teri raḥmat ki umeed rakhte hain aur Tere 'azab se darte hain. Yaqeenan Tera 'azab inkar karne walon ko aa kar pakad lega.

Phir ruku' aur sajdah aur namaz mukammil karna.

Tahajjud:
Yeh raat ke aakhri hisson mein padhi jaane wali namaz hai, jo Allah ke qurb aur rahmat paane ka zariya hai.

Namaz ka Maqsad
Namaz sirf aik rasam nahi hai; yeh seedha ibadat aur Allah se rabta hai. Is ke bunyadi maqsad yeh hain:
1. **Allah ki Yaad:** Allah ne Quran mein farmaya:
"Main hi Allah hoon. Mere siwa koi ma'bood nahi, to meri ibadat kar aur meri yaad ke liye namaz qayam kar."
(*Qur'an* 20:14)

2. **Spiritual Growth**: It fosters inner peace and humility.
3. **Accountability**: Regular prayer helps Muslims stay mindful of their actions and responsibilities.
4. **Unity and Equality**: All Muslims, regardless of status or ethnicity, perform the same prayer in the same manner.

6. Benefits of Salah
Physical Benefits:
The movements of *Salah* enhance flexibility and blood circulation.

Mental Benefits:
Promotes mindfulness, stress relief, and focus.

Spiritual Benefits:
Deepens faith, builds discipline, and invites blessings.

Steps to Teach Children About Salah
Introducing children to Salah at an early age ensures they grow up understanding its importance.
Start Gradually at a Age 7-10: Begin teaching them the basics of prayer, as per the Prophet Muhammad's (peace be upon him) guidance:
"Command your children to pray when they are seven years old, and discipline them for it at the age of ten." (Sunan Abu Dawood)
Introduce the concept of Allah's love, mercy, and blessings before focusing on the obligation

Prophet Muhammad (peace be upon him) found peace in prayer. he said:
"The coolness of my eyes is in prayer."
(Sunan An-Nasa'i)

"When a servant of Allah performs Wudu and does it well, then prays two Rak'ahs focusing on them with his heart and face, all his previous sins are forgiven."
(Sunan an-Nasa'i)

"Guard strictly [five obligatory] prayers, especially the middle prayer. And stand before Allah with devotion."
(*Qur'an* 2:238)

"Successful indeed are the believers, those who humble themselves in their prayers." (*Qur'an*23:1-2)

Reward of Prayer
"Indeed, those who believe and do righteous deeds and establish prayer and give zakah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve." (*Qur'an* 2:277)

2. **Ruhani Tarraqqi:** Namaz andarooni sukoon aur inkisari paida karti hai.
3. **Zimmedari ka Ehsas:** Musalsal namaz insaan ko apne amaal aur farz ka hamesha ehsas dilati hai.
4. **Ittihad aur Barabari:** Tamam Musalman, chahe unka maqam ya nasal koi bhi ho, aik hi tarah aur aik hi andaaz mein namaz ada karte hain.

6. Namaz ke Faide (Benefits of Salah):
Jismani Faide (Physical Benefits):
Namaz ke harkat (movements) jism ki lachakti aur khoon ki rawani (blood circulation) ko behtar banati hain.
Zeheni Faide (Mental Benefits):
Yeh tawajju, sukoon, aur stress se nijaat deti hai.
Ruhani Faide (Spiritual Benefits):
Yeh imaan ko mazboot karti hai, nafs par qaboo aur bandagi mein pabandi paida karti hai, aur Allah ki barkat ko bulandi deti hai.

Bachon ko Namaz Sikhane ke Qadam :
Bachon ko choti 'umr se hi namaz se waqif karna chahiye taa ke woh iski ahmiyat samajh kar bade hon.
Aahista Aahista Shuru Karen (Age 7–10):
7 saal ki 'umr se unhein namaz ke bunyadi tareeqe sikhaana shuru karein,
jaisa ke Nabi Muhammad ﷺ ne farmaya:
"Apne bachon ko sat saal ki 'umr mein namaz ka hukm do, aur das saal ki 'umr mein agar na padhein to unhein samjhao." (Sunan Abu Dawood)
Namaz ko farz hone se pehle, unhein Allah ki muhabbat, rehmat, aur barkat ka tasavvur samjhao taa ke woh ibadat ko khushi se apnaayein.

Nabi Muhammad ﷺ ko namaz mein sukoon milta tha. Unhon ne farmaya:
"Meri aankhon ki thandak namaz mein hai."
(Sunan An-Nasa'i)

"Jab banda Allah ke liye wuzu karta hai aur usay khoob achi tarah se ada karta hai, phir do rakat namaz dil aur chehre se tawajju ke saath padhta hai, to uske pehle ke tamam gunah maaf kar diye jaate hain."
(Sunan an-Nasa'i)

"Namazon ki hifazat karo, khaas taur par darmiyani (Asr) ki namaz ki. Aur Allah ke samne adab aur tawajju ke saath khare ho jao." *(Qur'an 2:238)*

"Kamyab huey wo momin jo apni namazon mein inkisari aur khushu ikhtiyar karte hain." *(Qur'an 23:1–2)*

Namaz ka Ajr (Reward of Prayer):
"Beshak jo log imaan laye, nek amal kiye, namaz qayam ki aur zakat di — unka ajr unke Rab ke paas hai. Un par na koi khauf hoga aur na woh ghamgeen honge."
(Qur'an 2:277)

2. ZAKAAH (Purification of Wealth and Soul)

"Take from their wealth a charity that purifies them and causes them to grow."
— Surah At-Tawbah, 9:103

Zakah is the second pillar after Prayer and the foundation of Islamic social justice. It is not simply a financial duty, but a spiritual purifier, a means of growth, and a bond of compassion that connects the heart of the wealthy to the needs of the poor.

The word *zakaat* itself means purification, increase, and blessing.
Thus, every act of zakaat cleanses the wealth, elevates the soul, and strengthens the community.

Key Aspects of Zakaat:
1. Obligation of Zakaat
Zakat is farḍ upon every Muslim whose wealth reaches the *nisab* and remains above it for one lunar year (*ḥawl*).

Allah commands:
"Establish prayer and pay zakah."
— Surah Al-Baqarah, 2:43
"Woe to those who hoard gold and silver and do not spend it in Allah's path."
— Surah At-Tawbah, 9:34

The Prophet ﷺ said:
"Islam is built upon five pillars… establishing prayer and paying zakat."
— Bukhari& Muslim
Neglecting zakat is a major sin; fulfilling it is a sign of a believer's sincerity and gratitude to Allah.

2. Eligibility: Nisab and Ḥawl
Zakat becomes obligatory when:
a) Wealth reaches the Nisab
Nisab equals the value of: **85 grams of gold**, or
595 grams of silver
Market rates determine its value in every locality.
b) One Lunar Year Passes
The wealth must remain above the nisab for one full Islamic year (*ḥawl*).
Zakat applies to savings, business assets, investments, trade goods, and surplus wealth.

3. Rate of Zakat
The general rate is:
2.5% of Zakatable Wealth
This small portion purifies the remaining 97.5%, causing it to grow with barakah.

2. ZAKAAT — (Daulat aur Nafs ki Paakizgi)

"Unki daulat se sadqah lo jo unhein paak kare aur unke liye badhoti (nash-o-numa) ka sabab bane."
— Surah At-Tawbah, 9:103

Zakaat Islam ka doosra bunyadi sutoon hai, namaz ke baad.
Yeh sirf maal dene ka farz nahi, balkay rooh ki paakizgi, barakah ka zariya, aur ijtima'i insaaf ka nizaam hai jo ameer ke dil ko ghareeb ki haajat se jorta hai.
Zakaat ka lafz hi paakizgi, izafa, aur barakat ke maani rakhta hai.
Har zakaat ka amal maal ko paak karta hai, nafs ko buland karta hai, aur mu'ashray ko mazboot karta hai.

Key Aspects of Zakaat
1. Zakaat Ki Fardiyat
Zakaat har us Muslim par farz hoti hai jiska maal **nisab** ko pohanch jaye aur poora chand saal (hawl) us se zyada rahe.
Allah ka hukm:
"Namaz qaim karo aur zakaat ada karo."
— Surah Al-Baqarah, 2:43
"Jo log sona chandi jama karte hain aur Allah ke raaste mein kharch nahi karte, unhein dardnaak azaab ki khabar de do." *— Surah At-Tawbah, 9:34*

Rasulullah ﷺ ne farmaya:
"Islam paanch bunyadon par qayam hai… namaz qaim karna aur zakaat ada karna."
— Bukhari & Muslim
Zakaat ko chhorna kabira gunaah hai, aur ada karna imaan ki sachchai ki nishani.

2. Nisab aur Hawl
Zakaat us waqt farz hoti hai jab:
a) Maal Nisab ko pohanch jaye: 85 gram sona ki qeemat ya 595 gram chandi ki qeemat

b) Poora chand saal guzre
Agar saal bhar maal nisab se zyada rahe to zakaat farz ho jati hai.
Is mein shamil hain: bachat , tijarat ka maal
Investments, extra/zaid maal

3. Zakaat Ka Nisbat (Rate)
Aam nisbat:
2.5% Zakatable Wealth
Yeh chhota hissa baqi 97.5% maal ko paak karta hai aur barakah ka sabab banta hai.

4. Recipients of Zakat
Allah specifies eight categories:
"Zakat is only for the poor, the needy, those employed to collect it, those whose hearts are to be reconciled, to free captives, those in debt, in the cause of Allah, and for travelers in need."
— Surah At-Tawbah, 9:60

Purpose of Zakaat:
To alleviate poverty and suffering.
To reduce wealth inequality in society.
To purify the giver's heart from greed and selfishness.
To foster compassion and community support.
Social justice, Relief of hardship
Strengthening of the community
Empowerment of the weak

5. Distinction from Ṣadaqah
Zakat = Obligatory
Ṣadaqah = Voluntary
Ṣadaqah can be given anytime, in any amount, while zakat is a fixed duty.

"The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in every spike is a hundred grains..."
(Surah Al-Baqarah, 2:261)

6. Spiritual Purposes of Zakaat
Zakat is not merely economic — it is spiritual.
It creates eight inner transformations in the heart of the believer:

1. Purification of Wealth and Soul
Zakat removes impurity from wealth and greed from the heart.
"Take from their wealth a charity that purifies them and causes them to grow."
— Surah At-Tawbah, 9:103
The Prophet ﷺ said:
"Charity does not decrease wealth." *— Muslim*
Purification leads to real increase — physical and spiritual.

2. Expression of Gratitude
Wealth is a trust from Allah.
Zakat is a way of acknowledging His blessings.
"...what you give in zakat, seeking Allah's Face — they are the ones who increase."
— Surah Ar-Rum, 30:39
Gratitude brings increase; ingratitude brings loss.

4. Haqdaar-e-Zakaat
Allah ne 8 logon ko mustahiq qarar diya:
"Zakaat sirf ghareebon, mohtajon, zakaat lene wale 'aamilon, un logon ke liye jinki diljoi ki jaye, ghulaam azaad karwane, qarzdaron, Allah ke raaste mein, aur musafir par hai."
— Surah At-Tawbah, 9:60

Zakaat Ka Maqsad (Purpose of Zakaat):
Gareebi aur takleef door karna
Daulat ke farq aur na-insaafi ko kam karna
Dilon ko hirs aur khudgarzi se paak karna
Rehmat, hamdardi aur muashray mein ekjuthi paida karna, Samaaji insaaf, Mushkilaat door karna,
Samaaj ko mazboot banana,
Kamzor tabqay ko ikhtiyaar dena (Majbut karna).

5. Zakaat aur Sadaqah ka Farq
Zakaat = Farz
Sadaqah = Nafil
Sadaqah kisi waqt, kisi miqdaar me di ja sakti hai. Zakaat ka apna nisab aur rate hai.

"Jo log Allah ke raaste mein apna maal kharch karte hain, un ki misaal ek beej ki tarah hai jo saat baliyan ugaata hai, aur har bali mein ek sau daanay hote hain..."
(Surah Al-Baqarah, 2:261)

6. Zakaat ke Roohani Maqaasid
Zakaat sirf maali ibadat nahi — yeh rooh ki islah ka zariya hai.
Yeh dil mein 8 tabdeeliyan paida karti hai:

1. Maal aur Nafs ki Paakizgi
Zakaat maal ko napaaki se aur dil ko hirs se paak karti hai.
"Unki daulat se sadqah lo jo unhein paak kare aur unke liye izafa ka sabab bane."
— At-Tawbah, 9:103
Hadith:
"Sadqah maal ko kam nahi karta." *— Muslim*

2. Allah ka Shukar Ada Karna
Jo maal Allah ne diya hai us ka shukar zakaat se ada hota hai.
"...Jo zakaat Allah ki khushnoodi ke lie dete hain — wahi log badhne wale hain."
— Ar-Rum, 30:39
Shukr ada karne se izafa hota hai; na-shukri nuksaan laati hai.

3. Detachment from Materialism
Zakat cuts the root of greed and softens the attachment to worldly possessions.
"You prefer the worldly life, while the Hereafter is better and everlasting." — Surah Al-A'la, 87:16–17
By giving zakat, the believer learns that true success is not in accumulation, but in generosity.

4. Development of Taqwa
Zakat constantly reminds us of accountability before Allah.
"They give from their wealth to purify themselves… seeking the Face of their Lord, Most High."
— Surah Al-Layl, 92:18–21

5. Removal of Spiritual Diseases
Zakat cures the heart from: Greed, Arrogance, Selfishness
"Whoever is protected from the stinginess of his soul — they are the successful." — Surah Al-Ḥashr, 59:9
By sharing wealth, a believer removes the root of these destructive tendencies.

6. Strengthening Brotherhood
Zakat builds mercy, unity, and love within the ummah.
"The believers are but brothers."
— Surah Al-Ḥujurat, 49:10
The Prophet ﷺ said:
"The believer's shade on the Day of Resurrection will be his charity." *— Tirmidhi*

7. Earning Allah's Mercy and Forgiveness
Zakat opens the door to divine mercy.
"Establish prayer and give zakat… so that you may receive mercy." — Surah An-Nur, 24:56
The Prophet ﷺ said:
"Charity extinguishes sins like water extinguishes fire."
— Tirmidhi

8. Immense Reward in the Hereafter
Allah multiplies the reward of charity beyond measure.
"Whoever does an atom's weight of good will see it."
— Surah Az-Zalzalah, 99:7
"Like a seed that grows seven ears, each containing a hundred grains." — Surah Al-Baqarah, 2:261
The Prophet (peace be upon him) said:
"When a person dies, their deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for them." (Muslim)

When zakat is given with sincerity, the heart becomes soft, the soul becomes generous, and Allah fills the life of the giver with light, protection, barakah, and tranquility.

3. Dunyaparasti se Nijaat
Zakaat maal ki muhabbat ko kam karti hai aur akhirat ki qadr paida karti hai.
"Tum duniya ko pasand karte ho, jabke akhirat behtar aur paaydaar hai." — Al-A'la, 87:16–17
Zakaat dene se mo'min yeh seekhta hai ke asli kamyabi jama karne mein nahi, balkay sakhaawat mein hai.

4. Taqwa (Allah ki Huzoori) ka Isha'ar
Zakaat aadmi ko hamesha yaad dilati hai ke woh Allah ke samne jawabdah hai.
"Woh apna maal dete hain taake apne aap ko paak karein… apne Rabb-e-A'la ki raza (chehra) talash karte hue." — Al-Layl, 92:18–21

5. Roohani Bimariyon ka Ilaaj
Zakaat hirs, kibr, aur khudgarzi ko mita deti hai.
"Jo apne nafs ki bukhl se bach gaya — wohi kamyab hai."
— Al-Hashr, 59:9
Zakaat dena dil ke andar ke buraayi ko mita kar rehmat aur narmi paida karta hai.

6. Bhai-chaara mazboot hota hai
Zakaat musalmano ke darmiyan mohabbat aur ittehad paida karti hai.
"Momin aik dosre ke bhai hain." — Al-Hujurat, 49:10
Rasulullah ﷺ ne farmaya:
"Qiyamat ke din banda ka saaya us ka sadqah hoga." *— Tirmidhi*

7. Allah ki Rahmat aur Bakshish
Zakaat se Allah ki rehmat naseeb hoti hai.
"Namaz qaim karo, zakaat do… taake tum par rehmat ki jaaye." — An-Nur, 24:56
Rasoolullah ﷺ ne farmaya:
"Sadqa gunaahon ko usi tarah mita deta hai jaise paani aag ko bujha deta hai." (Tirmidhi)

8. Aakhirat ka Ajr-o-Sawab
Zakaat ka ajr be-hisaab hai.
"Jo koi zara bhar bhi nek amal karega, woh use dekh lega."
— Az-Zalzalah, 99:7
"Saath baalon wali khaan jo sau daanay rakhti hai."
— Al-Baqarah, 2:261
Rasoolullah ﷺ ne farmaya:
"Jab insaan mar jaata hai to uske amal ruk jaate hain siwaye teen cheezon ke: sadaqah-e-jaariyah, ilm jo faida pahunchaye, aur nek aulaad jo uske liye dua kare."
(Muslim)

Sadqa dena dil ko naram karta hai, rooh ko roshan karta hai, zindagi me barakah aur sukoon lata hai.

3. SAWM (Fasting)

***Sawm* (fasting)** in reality is non-action, not action

The negation of likeness is a negative attribute. Therefore the relationship between it and Allah is strengthened. Allah Almighty says about Himself, *"There is nothing like Him."* (Qu'ran - 42:11)

He denied that there is anything like Him and so there is nothing like Him by logical proofs and by the Shari'a.

An-Nasa'i related that Abu Umama said, "I came to the Messenger of Allah ﷺ and said, 'Give me something that I can take from you.' He said, *'You must fast. There is nothing like it.'*

Every action of the son of Adam is His, except fasting. It belongs to Allah

This is why Allah said, *"**The fast is Mine.**"* In reality, it is neither worship or action.

Fasting is a vital act of worship in Islam and one of the Five Pillars. It requires abstaining from food, drink, marital relations, and sinful behavior from dawn to sunset during the blessed month of Ramadan.

This worship goes beyond physical restraint—its goal is spiritual growth, self-discipline, and closeness to Allah.

1. Meaning of Sawm

The Arabic word **"sawm"** means *to abstain*.

In Islamic law, it means abstaining from specific actions with the intention of worshiping Allah.

Allah says:

"O you who believe! Fasting has been prescribed for you as it was prescribed for those before you, so that you may become righteous." — *Surah Al-Baqarah, 2:183*

This verse makes clear that the purpose of fasting is to develop taqwa (God-consciousness).

The Prophet Muhammad (ﷺ) said:

"Islam is built upon five pillars: … fasting in the month of Ramadan." — *Bukhari & Muslim*

2. Obligation of Fasting

Fasting becomes obligatory in Ramadan, the ninth month of the Islamic lunar calendar.

Its beginning and ending are determined by the sighting of the crescent moon.

Who Must Fast?

Every adult Muslim, Physically and mentally capable individuals

Those without valid exemptions, such as:

Travelers, The sick, Women during menstruation

Pregnant or breastfeeding women when fasting is harmful

3.SAWM (Roza)

Sawm (roza) Haqeeqat mein amal nahin, balkay amal se *ruk jana hai.* "Allah ke liye kisi bhi misaal ya mushabahat ki nafi ek salbi sifat hai." Is liye is ka taalluq Allah ke saath mazid mazboot ho jata hai. Allah Ta'ala apne baare mein farmata hai: ***"Us jaisa koi cheez nahin."*** (Qur'an 42:11) Allah ne apni misaal ki nafi ki, is liye na 'aqli daleelon se aur na hi Shari'at ke hawale se Us jaisa koi cheez maujood hai.

Imam an-Nasa'i ne Abu Umamah se riwayat ki hai ke unhon ne kaha: "Main Rasool-e-Allah ﷺ ki khidmat mein hazir hua aur arz ki, 'Mujhe koi aisi cheez bataiye jo main aap se ikhtiyar kar loon.' Aap ﷺ ne farmaya: ***'Tum roza rakho, kyun ke is jaisa koi amal nahin.'"***

"Bani-Adam ka har amal khud ke liye hai, siwaye roze ke. Roza Allah hi ka hai." Isi wajah se Allah Ta'ala ne farmaya: ***"Roza Mera hai."***

Haqeeqat mein roza na to ibadat hai aur na hi amal.

Roza Islam ki aik bohat aham ibadat hai aur Islam ke paanch bunyadi sutoon mein se ek hai.Is mein subah-e-sadiq se lekar ghuroob-e-aftab tak khane, peene, zawji talluqaat, aur gunaah se parhez kiya jata hai.

Roza sirf jismani rokaawat nahi, balkay roohani taraqqi, khud-sazi, aur Allah se qurb ka zariya hai.

1. Roze ka Mani

"Saum" ka lafzi mani hai: *ruk jana, baz rehna*.

Islami istilah mein, muayyan cheezon se Allah ki ibadat ki niyyat se ruk jana ko Roza kehte hain.

Allah Ta'ala farmata hai:

"Aey imaan walon! Tum par roza farz kiya gaya jaisa ke tum se pehle logon par farz kiya gaya, taake tum mein taqwa paida ho." — *Surah Al-Baqarah, 2:183*

Yeh ayat wazeh karti hai ke roza ka asal maqsad taqwa hai.

Rasulullah (ﷺ) ne farmaya:

"Islam paanch sutoon par mabni hai: … aur Ramazan ka roza." — *Bukhari & Muslim*

2. Roze ki Farziyyat

Ramazan, jo ke Islami qamri saal ka nawaan mahina hai, us mein roza farz hota hai.

Is ka aaghaz aur ikhtitaam hilal (chand) dekhne se hota hai.

Kin logon par roza farz hai?

Har baaligh Musalmano per,

Jo naqis aqal ya beemar na ho, Jin par koi shari uzr na ho, jaise:

Musafir, Mareez, Haiz o nifaas wali auratein

Hamila ya doodh pilane wali agar roza nuqsan de

Those unable to fast must make up the missed fasts later, or if permanently unable:
"…for each missed fast, feeding one poor person."

3. Spiritual Goals of Sawm
1. Cultivating Taqwa
Fasting strengthens mindfulness of Allah in every action.
"…that you may become righteous."
— Surah Al-Baqarah, 2:183
2. Strengthening Patience and Gratitude
Experiencing hunger and thirst builds empathy for the poor and increases appreciation for Allah's blessings.
3. Purification of the Soul
The Prophet (ﷺ) said:
"Whoever fasts during Ramadan out of sincere faith and hoping for Allah's reward will have all his past sins forgiven." *— Bukhari & Muslim*

4. Daily Practice of Fasting
Intention (Niyyah)
Fasting requires an intention in the heart.
"Actions are judged by intentions." *— Bukhari*
Pre-Dawn Meal (Suhoor)
The Prophet (ﷺ) said:
"Eat suhoor, for there is blessing in it."
— Bukhari & Muslim

Abstaining From Prohibited Acts
During the fast a person must avoid:
Eating and drinking, Marital relations
Immoral speech and sinful actions

Breaking the Fast (Iftar)
"The fasting person has two joys: one when he breaks his fast, and the other when he meets his Lord."

Dua at Iftar:

اللَّهُمَّ إِنِّي لَكَ صُمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَعَلَى رِزْقِكَ أَفْطَرْتُ

"O Allah! I fasted for You, I believe in You, I trust in You, and with Your provision I break my fast."

5. Night Worship in Ramadan
Taraweeh Prayers
Special nightly prayers performed only in Ramadan.
The Prophet (ﷺ) said:
"Whoever stands in prayer during Ramadan out of faith and hoping for reward will have his past sins forgiven."
— Bukhari & Muslim
Laylatul Qadr (Night of Decree)
"The Night of Decree is better than a thousand months."
— Surah Al-Qadr, 97:3
Muslims search for this blessed night in the last ten nights, especially the odd nights.

Jo log roza nahi rakh sakte, woh baad mein qaza karen.
Agar hamesha ke liye roza rakhna mumkin na ho to:
"…har roza ke badle ek gareeb ko khana khilana hai."

3. Sawm ke Roohani Maqasid
1. Taqwa ki Paidaish
Roza har amal mein Allah ki hifazat aur nigaah ko mehsoos karne ki aadat dalta hai.
"…taake tum parheizgaar ban jao." *— Qur'an 2:183*
2. Sabr aur Shukr ka Imtehan
Bhook aur pyaas insaan ko gareebon ka dard mehsoos karwate hai aur Allah ki naimat ka shukr ada karne ki tofeeq dete hain.
3. Rooh ki Paakizaagi
Rasulullah (ﷺ) ne farmaya:
"Jo shakhs imaan aur sawab ki niyyat se Ramazan ke roze rakhe, us ke pichlay tamam gunaah maaf kar diye jate hain." *— Bukhari & Muslim*

4. Rozay ka Rozana Amal
Niyyat
Roza dil ki niyyat se hota hai.
"Amaal ka daromadar niyyaton par hai." *— Bukhari*
Sehri
Rasulullah (ﷺ) ne farmaya:
"Sehri karo, kyun ke sehri mein barakat hai."
— Bukhari & Muslim

Parhez :
Roze ke dauran yeh cheezein chhodni hoti hain:
Khana, Peena, Zawji talluqaat,
Ghalat baatein, jhoot, behayai, aur gunaah

Iftar
"Roza daar ke lia do Khushi hain: ek iftar ke waqt, aur doosra jab woh apne Rab se milega."

Dua-e-Iftar:
Allahumma inni laka sumtu, wa bika aamantu, wa 'alayka tawakkaltu, wa 'ala rizqika-aftartu.

"Aey Allah! Main ne Tere hi liye roza rakha, Tujh par imaan laya, Tujh par bharosa kiya, aur Teri hi rizq se iftar kiya."

5. Ramazan ki Shabana Ibadat
Taraweeh
Ramazan ki khaas raaton mein padi jane wali namaz.
Rasulullah (ﷺ) ne farmaya:
"Jo shakhs imaan aur sawab ki niyyat se Ramazan ki raaton mein qayam (namaz) kare, us ke pichlay gunaah maaf kar diye jate hain." *— Bukhari & Muslim*
Laylatul Qadr
"Qadr ki raat hazaar mahino se behtar hai."
— Surah Al-Qadr, 97:3
"Musalman is mubarak raat ko aakhri das raaton mein talash karte hain, khaas taur par taaq raaton mein.".

6. Benefits of Fasting
Spiritual Benefits
Increased taqwa
Forgiveness of sins
Deepened connection with Allah
A unique reward:
"Fasting is for Me, and I will reward it." *— Bukhari*

Physical Benefits
Detoxification
Improved self-control
Formation of healthy habits

Social Benefits
Solidarity with the poor
Strengthening community ties
Sharing meals and worship together

7. Fasting Beyond Ramadan
Voluntary fasts include:
Six days of Shawwal
"It is as if he fasted for a lifetime." — Muslim

Day of 'Arafah (9th Dhul-Hijjah)
Expiates the sins of the past and coming year

Day of 'Ashura (10th Muharram)
Expiates the sins of the previous year

Mondays and Thursdays
"Deeds are presented, and I like my deeds to be presented while I am in a state of fasting."— Tirmidhi

White Days (13th, 14th, 15th of each lunar month)
Equivalent to fasting the whole year

8. Deliberately Breaking the Fast
Actions That Break the Fast
Eating or drinking intentionally
Marital relations
Deliberate vomiting

Expiation (Kaffarah)
The Prophet (ﷺ) prescribed:
Fasting 60 consecutive days, or
Feeding 60 poor people *— Bukhari*

9. Wisdom Behind Fasting
Trains the soul in discipline and obedience
Teaches empathy and reduces selfishness
Strengthens self-control over desires
Connects the believer deeply with Allah

6. Roze ke Faiday:
Roohani Faiday:
Taqwa mein izafa
Gunaahon ki maghfirat
Allah se qurb
Khaas ajar:
"Roza Mere liye hai aur Main hi is ka ajar doonga." *— Bukhari*

Jismani Faiday:
Jism ki paakizaagi
Nafsanait par qaboo
Sehhatmand aadaton ki tameer

Samaaji Faiday:
Gareebon ke saath humdardi
Community mein ittehad
Milkar ibadat aur iftar

7. Nafli Roze
Nafli roza bohat fazilat rakhta hai:
Shawwal ke chay rozay
"…goya saari zindagi ka roza rakha." — Muslim

Yawm-e-'Arafah (9 Dhul-Hijjah)
Pichlay aur aane wale saal ke gunaahon ka kaffara.

'Ashura (10 Muharram)
Pichlay saal ke gunaahon ka kaffara.

Somwaar (Peer) aur Jumme raat
"Amaal pesh hote hain, aur main pasand karta hoon ke mere amaal roze ki halat mein pesh hon." — Tirmidhi

Ayyam-e-Beedh (13, 14, 15)
Har qamri mahine mein teen rozay—poori zindagi ke roza barabar.

8. Jana Boojh Kar Roza Torna
Jo cheezein roza tor deti hain
Yaad rakh kar khana peena
Zawji talluqaat
Qasdana ulti karna

Kaffara
Rasulullah (ﷺ) ne farmaya:
60 muttasil rozay, ya
60 gareebon ko khana *— Bukhari*

9. Roza ki Hikmat
Nafs ki tarbiyat aur ita'at
Gareebon ke dukh ka ehsaas
Hawas par qaboo
Allah Ta'ala se gehri nisbat

Fasting is not just abstaining from food—it is a path of spiritual purification, moral refinement, and closeness to Allah.
The reward is immense—Allah Himself promises its reward:
"Fasting is for Me, and I will reward it."
— Bukhari

The Gate of Quenching by which fasters enter the Garden By way of the meaning, the Shari'a has described fasting with the perfection above which there is no perfection. This is because Allah gave it a special door with a special name which demands perfection. It is called the *Door of the Quenched*.

Imam Muslim related from the hadith of Sahl ibn Sa'd that the Messenger of Allah said, *"There is a door in the Garden called the door of Quenching. The fasters will enter it on the Day of Rising*

4. HAJJ (Pilgrimage)
Hajj, the sacred pilgrimage to the holy city of Makkah, is the fifth pillar of Islam.
It is obligatory once in a lifetime for every Muslim who is physically, mentally, and financially capable.
Hajj combines worship (‘ibadah), spiritual purification (tazkiyah), humility, and complete submission before Allah.
It prepares the heart for nearness to the Creator and reminds the believer of the unity and equality of the entire Ummah.

1. Obligation and Importance of Hajj
Qur’anic Command
Allah commands:
“And Hajj to the House (Ka‘bah) is a duty owed to Allah by all people who are able to make the journey. And whoever disbelieves—Allah is free from need of the worlds.” — Surah al ‘Imran, 3:97

The Prophet Muhammad (ﷺ) said:
“Islam is built upon five pillars: the testimony that there is no god but Allah and Muhammad is His Messenger, establishing prayer, giving zakah, performing Hajj, and fasting Ramadan.” *— Bukhari & Muslim*

He (ﷺ) also said:
“Whoever performs Hajj for the sake of Allah, avoiding obscenity and sin, will return as pure as the day he was born.” *— Bukhari & Muslim*

Roza sirf bhookh aur pyaas ka naam nahi—yeh rooh ki safai, akhlaq ki islaah, aur qurb-e-Ilahi ka zariya hai.

Allah Ta‘ala ne is ka ajar khud apne zimme liya:
“Roza Mere liye hai, aur Main hi iska ajar doonga.”
— Bukhari

*“Wo Darwaza-e-Rayyan (**Bab al-Rayyan**) jiske zariye rozadar Jannat mein dakhil honge.”*

Manawi taur par Shari‘at ne roze ko us kamal ke saath bayan kiya hai jiske upar koi aur kamal nahin. Is ki wajah yeh hai ke Allah Ta‘ala ne is ke liye ek khaas darwaza muqarrar farmaya hai, aur us darwaze ka ek khaas naam rakha hai jo kamal ka taqaza karta hai.Usay ***“****Darwaza-e-ar-Rayyan (**Bab al-Rayyan**)”* kaha jata hai.

“Imam Muslim ne Sahl bin Sa‘d ki hadith riwayat ki hai ke Rasool-e-Allah ﷺ ne farmaya:
*‘Jannat mein ek darwaza hai jise **Bab al-Rayyan** kaha jata hai. Qayamat ke din rozadar us darwaze se dakhil honge.’ ”*

4. HAJJ (Pilgrimage)
Hajj, Makkah Mu‘azzamah ka muqaddas safar hai, Islam ka paanchwaan rukn hai.
Yeh har us Muslim par zindagi mein aik martaba farz hota hai jo jismani, zehni aur maali tor par qadir ho.
Hajj ibadat (‘ibadah), roohani tasfiyah (tazkiyah), inkisari aur Allah ke samne mukammal farmabardari ka majmoo‘a hai.
Yeh dil ko Allah ke qurb ke liye tayyar karta hai aur poori Ummah ki wahdat aur musawat ki yaad dilata hai.

1. Hajj ki Farziyyat aur Ahmiyyat
Qur’ani Hukm
Allah Ta‘ala farmata hai:
“Aur logon par Allah ke liye Baitullah ka Hajj karna farz hai—jo is tak pahunchne ki istita‘at rakhta ho. Aur jo inkaar kare, to Allah tamaam jahaan walon se be-niaz hai.” — Surah Aal ‘Imran, 3:97

Rasulullah ﷺ ne farmaya:
“Islam paanch bunyaadon par qaem hai:
Tauheed aur Risalat ki gawahi, Namaz qayam karna, Zakaat dena, Hajj ada karna, Aur Ramzan ke rozay rakhna.” — Bukhari & Muslim

Aur aap ﷺ ne farmaya:
“Jo shakhs Allah ke liye Hajj kare, be-hayai aur gunah se bache, woh us din ki tarah paak ho kar laut-ta hai jiske din uski maa ne usay janam diya.” — Bukhari & Muslim

2. Spiritual Dimensions of Hajj
Hajj is not merely a physical journey—it is a deep spiritual transformation:
"It purifies the heart and soul, renews faith, and brings the servant closer to Allah.
Through Hajj, a believer recognizes his purpose, his weakness, and the greatness of his Lord.
This journey separates him from worldly attachments and brings him into complete submission to Allah."

1. Renewal of Faith and Repentance
Standing at **'Arafah** is the heart of Hajj.
"There is no day on which Allah frees more people from the Hellfire than the Day of 'Arafah."
— Muslim

2. Detachment from Materialism
Wearing **ihram**, simple white garments,
Symbolizes: Humility, Equality,
Letting go of worldly distinctions.

3. Manifestation of Unity
Millions of Muslims—different languages, colors, cultures—gather in one place, united in worship.

4. Complete Submission to Allah
Tawaf, Sa'i, and the other rites commemorate the legacy of:
Prophet Ibrahim (AS)
His son Ismail (AS)
Hajar (AS)
Prophet Muhammad (ﷺ)
Their sacrifices remind believers of obedience to Allah without hesitation.

3. Core Rituals of Hajj
The rituals of Hajj are performed over several days in Dhul-Hijjah:
1. Entering Ihram
Pilgrims wear ihram and declare intention:
"Labbayka Allahumma Hajjan"
"Here I am, O Allah, for Hajj."
2. Tawaf
Circling the Ka'bah seven times, symbolizing love, devotion, and unity.
3. Sa'i
Walking between **Safa and Marwah**, following the footsteps of **Hajar (AS)** in her search for water for Ismail (AS). It teaches faith, struggle, and trust in Allah.
4. Standing at 'Arafah
On **9th Dhul-Hijjah**, pilgrims gather at 'Arafah in repentance and supplication.
It is the **spiritual climax of Hajj**.
5. Muzdalifah
Pilgrims spend the night under the open sky and collect pebbles for stoning the Jamarat.

2. Hajj ki Roohani Haqiqat
Hajj sirf jismani kaam nahi, balkay ek gehri roohani tabdeeli ka safar hai:
"Yeh dil aur rooh ko paak karta hai, imaan ko taza karta hai aur banda ko Allah ke qareeb karta hai.
Hajj ke zariye insaan apne maqsad-e-zindagi ko samajhta hai, apni kamzori ko pehchanta hai, aur Allah ki azmat ko mehsoos karta hai.
"Yeh safar usay dunyawi lagao se juda kar deta hai aur Allah ke mukammal ita'at aur farmabardari mein le aata hai."

1. Imaan ki Tajdeed aur Tauba
Hajj ka markazi rukn **Wuquf-e-'Arafah** hai.
Rasulullah ﷺ ne farmaya:
"Koi din aisa nahin hai jis mein Allah Ta'ala Dozakh se itne zyada logon ko azaad farmata ho jitna ke Yaum-e-'Arafah ke din." *— Muslim*

2. Dunyadari se Be-Raghbati
Ihram ke saade safed libaas: Tawazu' ka nishan, Musawat ka pegham, Dunyavi farqon ko chhod dena.

3. Muslim Ummah ki Wahdat
Lakhon Musalman—mukhtalif zubanein, rang aur tehzeebein—ek jagah, ek Ma'bood ki ibadat mein muttahid ho jaate hain.

4. Allah ke Samne Mukammal Tasleem
Tawaf, Sa'i aur tamaam manaasik yaad dilate hain:
Ibrahim (علیہ السلام)
Ismail (علیہ السلام)
Hajar (علیہ السلام)
Muhammad ﷺ
In sab ki qurbani aur farmabardari Allah ki ita'at ki rooh ko zinda karti hai.

3. Hajj ke Asasi Rukn
Dhul-Hijjah ke chand dinoñ mein yeh rukn ada kiye jaate hain:
1. Ihram
Ihram pehanna aur niyyat karna:
"Labbayka Allahumma Hajjan."
"Labbaik, Aye Allah! Main Hajj ke liye haazir hoon."
2. Tawaf
Ka'bah ka saat dafa chakkar lagana—muhabbat, ibadat aur wahdat ki nishani.
3. Sa'i
Safa aur Marwah ke darmiyan chalna—Hajar (AS) ki talaash-e-paanee ki yaad.
Yeh yaqeen, jihad aur tawakkul ki taleem deta hai.
4. Wuquf-e-'Arafah
9 Dhul-Hijjah ko Arafah mein qiyam—tauba, du'a aur roohani bulandi ka ooncha martaba.
5. Muzdalifah
Aasmaan ke neeche raat guzar kar Jamarat ke liye kankar jam' karna.

6. Rami al-Jamarat
Stoning the pillars at Mina symbolizes rejecting Shaytan, just as Ibrahim (AS) did during his trials.
7. Sacrifice (Qurbani)
Commemorates the willingness of Ibrahim (AS) to sacrifice his son in obedience to Allah.
8. Tawaf al-Ifadah
A final tawaf that marks the **completion of Hajj**.

4. Lessons and Spiritual Benefits of Hajj
1. Purification of the Soul
Hajj wipes away past sins and grants a new spiritual beginning.
2. Strengthening of Faith
The demanding rituals build trust in Allah and deepen submission.
3. Patience and Gratitude
Crowds, heat, and physical effort develop patience and appreciation of Allah's favors.
4. Connection to the Prophetic Legacy
Hajj connects believers to the sacrifices of:
Prophet Ibrahim (AS), Prophet Ismail (AS)
Mother Hajar (AS), Prophet Muhammad (ﷺ)
It teaches that true success lies in obedience to Allah.
5. Universal Impact of Hajj
Hajj is a global gathering that:
Unites Muslims from every country
Breaks barriers of race, language, and nationality
Builds bonds of brotherhood
Shows the universal nature of Islam
It is a reminder that all believers are equal before Allah.

6. Rewards of Hajj
The spiritual rewards of Hajj are immense:
"An accepted Hajj has no reward except Paradise."
— Bukhari & Muslim
The Prophet (ﷺ) also said:
"The best supplication is the supplication on the Day of 'Arafah." *— Tirmidhi*

Hajj is a life-changing journey that renews a believer's relationship with Allah.
It purifies the soul, strengthens faith, teaches humility, and unites the hearts of Muslims worldwide.

For those who perform it with sincerity, Hajj becomes a gateway to forgiveness, spiritual elevation, and closeness to Allah.

Qurbani (Udhiyah) is the sacrifice of a permitted animal during the days of Eid al-Adha in obedience to Allah. It commemorates the willingness of Prophet Ibrahim to sacrifice his son when commanded by Allah, before Allah provided a Sheep in his place.

6. Rami al-Jamarat
Mina mein shaitaan ko kankariyan maarna—jo Ibrahim (AS) ki aazmaish ki yaad dilata hai.
7. Qurbani
Ibrahim (AS) ki apne bete ki qurbani dene ki tayyari ki yaad mein jaanwar qurbaan karna.
8. Tawaf al-Ifadah
Yeh tawaf Hajj ke tamam honay ki nishani hai.

4. Hajj ke Roohani Dars aur Faide
1. Rooh ki Tasfiyah
Hajj gunahon ko mita kar ek naya roohani safha khol deta hai.
2. Imaan ki Mazbooti
Mashaqqat bhare manaasik Allah par tafweez aur bharosa mazboot karte hain.
3. Sabr aur Shukar
Hajj ki mushkilaat sabr sikhati hain aur Allah ki ne'matoñ ka shukar jagati hain.
4. Anbiya ki Sunnat se Rabt
Ibrahim (AS), Ismail (AS), Hajar (AS) aur Nabi Muhammad ﷺ ki azmaishon se mohabat aur ita'at ka sabq milta hai.
5. Hajj ka Kulli Asar
Hajj ek alamgheer ijtima' hai jo:
Musalmanoñ ko muttahid karta hai
Nasl, zuban, rang, mulk ke farq mitata hai
Bhai-chaare aur musawat ko mazboot karta hai
Islam ki alamgir fitrat ko numayan karta hai
Yeh yaad dilata hai ke sab Musalman Allah ke samne barabar hain.

6. Hajj ke Ajr-o-Sawab
Hadith mein aata hai:
"Ek maqbool Hajj ka badla Jannat ke siwa kuch nahin."
— Bukhari & Muslim
Aur aap ﷺ ne farmaya:
"Arafah ke din ki du'a sab se afzal du'a hai."
— Tirmidhi

Hajj ek zindagi badal dene wala safar hai jo banda aur Allah ke darmiyan ta'alluq ko taza karta hai.
Yeh rooh ko paak, imaan ko mazboot aur dil ko muttahid karta hai.

Jo shakhs ikhlaas ke saath Hajj karta hai, Hajj uske liye maghfirat, roohani bulandi aur Allah ke qurb ka darwaza ban jaata hai.

Qurbani (Udhiyah) Eid-ul-Adha ke dino mein Allah ki ita'at mein jaiz janwar ki qurbani karne ka naam hai. Yeh Hazrat Ibrahim (A.S.) ki us tayyari ki yaad dilati hai jab unhon ne Allah ke hukm par apne bete ko qurban karne ka iradah kiya tha, phir Allah ne un ki jagah ek bher (sheep) ata farma di.

According to the Hanafi school, Qurbani is **wājib (obligatory)** upon every Muslim who:
Is an adult, Is sane. Is not a traveler (muqīm).
Possesses wealth equal to or above the nisāb amount beyond basic needs.
According to many other scholars, it is a highly emphasized Sunnah (Sunnah Mu'akkadah).

Qurbani may be performed:
On the 10th of Dhul-Hijjah (after Eid prayer).
On the 11th of Dhul-Hijjah.
On the 12th of Dhul-Hijjah.
The sacrifice should not be done before the Eid prayer in places where the Eid prayer is established.

The following animals are valid: with minimum age
Goat / Sheep -above one year,
Cow / Buffalo - above 2 years
Camel - above 5 years.
The animal should:
Be healthy, Be free from major defects,
Not be blind in one eye, Not be severely lame,
Not be extremely weak or sick.
Shares:
One goat or sheep = one person's Qurbani.
One cow or buffalo = up to seven shares.
One camel = up to seven shares.
Distribution of the Meat
A recommended division is:
One-third for the family.
One-third for relatives and friends.
One-third for the poor.
However, the meat may be distributed in any proportion, and it is permissible to keep all of it if there is a need.

Wisdom Behind Qurbani
Qurbani teaches:
Obedience to Allah, Sacrifice and submission.
Gratitude for Allah's blessings.
Care for the poor through sharing meat.
Following the tradition of Prophet Ibrahim and Prophet Muhammad.

Allah says:
“Neither their meat nor their blood reaches Allah, but what reaches Him is your piety.” - (Qur'an 22:37)

Spiritual Meaning
The outward sacrifice is the slaughtering of an animal, while the inward sacrifice is the surrender of one's desires, ego, pride, and attachment to worldly things for the sake of Allah. Qurbani reminds the believer that true closeness to Allah comes through complete submission and sincerity.
Qurbani = sacrifice of the animal outwardly and sacrifice of the ego inwardly.

Hanafi maslak ke mutabiq Qurbani har us Musalman par wajib hai jo:
Baligh ho, Aaqil ho, Musafir na ho (muqeem ho).
Apni bunyadi zaruriyat se zyada nisab ke barabar maal rakhta ho.
Jabke bohat se doosre ulama ke nazdeek yeh Sunnat-e-Muakkadah hai.

Qurbani ke auqat:
10 Zil-Hijjah ko Eid ki namaz ke baad, 11 Zil-Hijjah ko.
12 Zil-Hijjah ko.
Jin maqamat par Eid ki namaz ada ki jati ho, wahan Eid ki namaz se pehle qurbani karna durust nahin

Qurbani ke liye jaiz janwar aur un ki kam az kam umar:
Bakra / Bher: 1 saal ya us se zyada.
Gaye / Bhains: 2 saal ya us se zyada.
Oont: 5 saal ya us se zyada.
Janwar ki sharaait:
Tandurust ho, Barray aib se paak ho.
Ek aankh se andha na ho, Sakht langra na ho.
Bahut kamzor ya bemar na ho.
Hisson ki tadaad:
Ek bakra ya bher = ek shakhs ki qurbani.
Ek gaye ya bhains = saat hisson tak.
Ek oont = saat hisson tak.
Gosht ki taqseem:
Mustahab tareeqah yeh hai:
Ek tihai ghar walon ke liye.
Ek tihai rishtedaron aur doston ke liye.
Ek tihai ghareebon ke liye.
Lekin zarurat ki surat mein gosht kisi bhi munasib nisbat se taqseem kiya ja sakta hai, aur poora gosht apne paas rakhna bhi jaiz hai.
Qurbani ki hikmat:
Allah ki ita'at.
Qurbani aur farmabardari ka jazbah.
Allah ki ne'maton par shukr.
Ghareebon ki madad aur un ke saath gosht baantna.
Hazrat Ibrahim (A.S.) aur Hazrat Muhammad (S.A.W.) ki sunnat par amal karna.

Allah Ta'ala farmata hai:
"Na un ka gosht Allah tak pohanchta hai aur na un ka khoon, balki tumhari taqwa Allah tak pohanchti hai."
(Qur'an 22:37)

Roohani Ma'na:
Qurbani ka zahiri pehlu janwar ko zabh karna hai, jabke us ka batini pehlu apni khwahishat, nafs, takabbur aur duniya se hadd se zyada lagao ko Allah ke liye qurban karna hai. Qurbani momin ko yaad dilati hai ke Allah ka qurb hasil karne ka asal zariya mukammal farmabardari aur ikhlas hai.

Qurbani = zahiri janwar ki qurbani aur batini nafs ki qurbani.

O Allah,
*Grant us true faith in the **Shahadah**, so our hearts affirm You alone and our lives reflect Your Oneness.*

*Enable us to establish **Ṣalah** with humility and presence, making it a light for our hearts and a guard from sin.*

*Purify our wealth and souls through **Zakah**, and make us among those who give sincerely and justly.*

*Grant us strength and sincerity in **Ṣawm**, so our fasting refines our desires and draws us nearer to You.*

*And grant us the honor of **Ḥajj**—accepted and pure, returning us forgiven, renewed, and steadfast upon Your path.*

O Allah, keep us firm upon these pillars until we meet You, and make them a means of nearness, mercy, and salvation. -- Aameen

Ai Allah,
*hamein **Shahadat** mein sachi imaan ata farma,*
taake hamare dil sirf Tujh par yaqeen rakhein aur hamari zindagi Teri wahdaniyat ko zahir kare.

*Hamein **Salah** qayam karne ki taufeeq ata farma,*
khushu‘ aur huzoor-e-qalb ke saath, aur use hamare dilon ke liye roshni aur gunahon se bachao ka zariya bana.

***Zakat** ke zariye hamare maal aur hamari roohon ko paak farma, aur hamein un logon mein shamil kar jo ikhlaas aur insaaf ke saath dete hain.*

***Roza** mein hamein quwwat aur ikhlaas ata farma,*
taake hamara roza hamari khwahishon ko sudhaare aur hamein Tere aur qareeb kar de.

*Aur hamein **Hajj** ki sa‘adat ata farma — maqbool aur paak, aur hamein bakhsha hua, naya aur Tere raaste par qaim wapas la.*

Ai Allah, jab tak hum Tujh se mulaqat karein hamein in bunyadi sutoon par sabit qadam rakh, aur inhein qurb, rehmat aur nijaat ka zariya bana. - Aameen

Chapter - 5 - MUAMALAT (Human Interactions)

Muamalat refers to all forms of interactions and transactions between human beings — social, economic, and legal. It governs how people treat one another in daily life, ensuring justice, compassion, and mutual benefit according to divine guidance.

A. Family Law (Aḥkam al-Usrah)
The Shariʿah gives great importance to the family, as it is the foundation and backbone of society.

1. Marriage (Nikaḥ)
Purpose: A sacred contract (‘aqd) intended for companionship, love, and the preservation of lineage.
Qur’an: Surah al-Rum 30:21
“And among His signs is that He created for you from yourselves mates so that you may find tranquility in them, and He placed between you affection and mercy.”

Shariʿah Principles:
Mutual consent of both spouses
Presence of a guardian (wali) for the bride
Presence of two witnesses
A dower (mahr) given by the groom to the bride
The aim is not merely physical union but **sakinah** (tranquility), affection, and moral support.

Baab - 5 -MUAMALAT (Insani mu‘amalat)

Muamalat insani mu‘amalat aur len-den ke tamam pehlu’on ko shamil karta hai — samaji, maashi aur qanuni. Yeh dini rehnumai ke mutabiq insan ko is tarah rehne sahne ka tareeqa batata hai ke, mu‘amalat mai insaf, rehmat aur Ilahi hidayat ke mutabiq barabari faida.

A. Family Law (Aḥkam al-Usrah)
Shariat khandan ko bohot ahmiyat deti hai, kyun ke yeh muashray ki bunyad aur sutoon hai.

1. Marriage (Nikaḥ)
Maqsad: Nikaḥ ek muqaddas ‘aqd hai jo muhabbat, saathipan aur nasl ke hifazat ke liye kiya jata hai.
Qur’an — Surah al-Rum 30:21
“Aur Uski nishaniyōṅ meṅ se yeh hai ke Usne tumharay liye tumhi meṅ se joday paida kiye, take tum un mein sukoon pao. Aur Usne tumharay darmiyan muhabbat aur rehmat rakh di.”

Shari‘ah ke Usool:
Donoṅ shadi shuda firaqin ki razimaandi
Dulaha ki taraf se wali ka hona
Do gawah ka hona
Mahr ka ada karna, jo dulhan ka haq hai
Nikaḥ ka asli maqsad **sakinah**, muhabbat aur akhlaqi saharah hai — sirf jismani talluq nahin.

2. Divorce (Ṭalaq)
Permissible but disliked.
Hadith:
The Prophet ﷺ said:
"Among lawful things, the most disliked to Allah is divorce." — Sunan AbiDawud, (Hasan)
Qur'anic System of Divorce
Main verses:
Surah al-Baqarah 2:226–242
Surah al-Ṭalaq 65:1–7

1. Divorce should be the last option
Islam encourages reconciliation before divorce.

*"If they desire reconciliation, Allah will cause it between them." (*Qur'an 4:35)

2. Ṭalaq must be given in periods of purity
The Qur'an commands that divorce be issued when the wife: Is not menstruating
Has had no marital relations during that period

"O Prophet, when you divorce women, divorce them for their waiting period…" (Qur'an 65:1)

This prevents emotional impulsiveness.

3. Waiting period (ʿIddah)
After ṭalaq:
Three menstrual cycles (for menstruating women)
Three months (for those who don't menstruate)
Until childbirth (for pregnant women)
*The husband must not expel her, nor should she leave the home. (*Qur'an 65:1–2)

4. Rights during ʿIddah
The husband must provide:
Maintenance
Food
Housing
*"Provide for them where you reside… Let a wealthy man give according to his means…" (*Qur'an 65:6–7)

5. Revocable Divorce (Ṭalaq Rajiʿ)
The **first and second** divorces are revocable.

"Their husbands have more right to take them back during this period if they desire reconciliation."
(Qur'an 2:228–229)
No new nikaḥ is required during ʿiddah.

2. Divorce (Ṭalaq)
Ṭalaq ja'iz hai lekin Allah ko pasand nahin.
Hadith:
Rasulullah ﷺ farmate hain:
"*Halal chizōṅ meṅ sab se zyada napasandeeda Allah ke nazdeek ṭalaq hai.*" — Sunan AbiDawud, (Hasan)
Qur'aniNizam-e-Ṭalaq
Aham ayat:
Surah al-Baqarah 2:226–242
Surah al-Ṭalaq 65:1–7

1. Ṭalaq akhri rasta hona chahiye
Islam pehle sulah-safai aur ruju' ke tareeqay sikhlata hai.

*"Agar donoṅ sulah chaheṅ to Allah unke darmiyan mail-milap paida kar dega." (*Qur'an 4:35)

2. Ṭalaq pakiki haalat meṅ denichahiye
"Qur'an is baat ka hukm deta hai ke ṭalaq us waqt di jaye jab biwi: na ḥaiẓ (menstruation) mein ho,
aur us ṭuhr ke dauran shauhar-biwi ke darmiyan hambistari na hui ho."

"Ai Nabi! Jab tum auratōṅ ko ṭalaq do, to unki 'iddah ke liye ṭalaq do…" (Qur'an 65:1)

Yeh gussa aur jazbati faislay se roknay ke liye hai.

3. ʿIddah ka daur
Ṭalaq ke baad:
Teen ḥaiẓ ke daur (jo auratein ḥaiẓ karti hain)
Teen mahine (jo ḥaiẓ nahin karti)
Aur hamil aurat ke liye — *bacche ki wiladat tak*
Is dauran shohar unhe ghar se na nikale, aur na hi woh ghar chhode. (Qur'an 65:1–2)

4. ʿIddah meṅ ḥuquq
Shohar par lazim hai:
Nafaqa (kharcha)
Khurak
Rehaish
"Jahan tum rehte ho, wahan unke liye reha'ish ka intizam karo. Ameer apni haisiyat ke mutabiq de"(Qur'an 65:6–7)

5. Revocable Divorce (Ṭalaq Raji')
Pehli aur dusri ṭalaq meṅ shohar ko haq hota hai ke 'iddah ke dauran biwi ko wapis le le.

"Unke shohar unko 'iddah meṅ wapis lene ka zyada haq rakhte hain agar sulah chaheṅ." (Qur'an 2:228–229)
Ismeṅ naye nikaḥ ki zarurat nahin.

6. Irrevocable Divorce (Ṭalaq Bain / Third Divorce)
After **three divorces**, the separation becomes final.

"If he divorces her (the third time), she is not lawful for him until she marries another husband…" (Qur'an 2:230)

This prevents misuse of ṭalaq.

7. Divorce must be done with kindness
"Do not retain them to harm them… Release them with kindness." (Qur'an 2:231)

No gifts or property should be taken back unjustly.

8. Woman's Right to Divorce (Khula)
If a woman cannot continue in the marriage, she may seek **khula**ʿ.
She returns the mahr (fully or partly)
A judge evaluates both sides
The divorce becomes **bain (final)**
ʿIddah is **one menstrual cycle**
Husband has **no right to take her back** unless a **new nikaḥ** is performed

"There is no blame upon them regarding what she gives to secure her release." (Qur'an 2:229)

Hadith:
*The wife of Thabit ibn Qays returned her garden to obtain khul*ʿ. — Ṣaḥiḥ al-Bukhari
Thus, in Islam, not only the husband but the wife also has a lawful way to separate, ensuring that there is no injustice and that fairness is maintained.

9. Nursing and Children
Mothers should breastfeed the child for two complete years…
The father must provide food and clothing in a fair manner…
Neither mother nor father shall be harmed because of their child. (Qur'an 2:233)

2. Inheritance (Wirasat)
Inheritance shares are divinely fixed.
Qur'an: Surah al-Nisa' 4:11–12
"Rules of Islamic Inheritance"
Allah instructs you concerning your children:
*For a male, the share is equal to that of **two females**.*
*If there are only **daughters**, two or more, they receive **two-thirds** of the inheritance.*
*If there is only **one daughter**, she receives **one-half**.*
For the parents:
*If the deceased leaves children, each parent receives **one-sixth**.*

6. Irrevocable Divorce (Ṭalaq Ba'in / Teesri Ṭalaq)
Teesri ṭalaq ke baad nikaḥ hamesha ke liye khatam ho jata hai.
"Agar shohar usay teesri martaba ṭalaq de de, to woh uske liye halal nahin hoti jab tak kisi aur shohar se shadi na kare…" (Qur'an 2:230)

Yeh abuse aur zalm se bachanay ke liye hai.

7.Ṭalaq meṅ ahsan aur naiki ka hukm
"Unhe nuqsan pahunchane ke liye qabzay meṅ na rakho… Unhe ihsan ke saath riha karo." (Qur'an 2:231)

Ghalat tor par hadiyē ya cheezeṅ wapis lene ki ijazat nahin.

8. Khula — Aurat ka Haq-e-Tafriq
Agar aurat shohar ke saath zindagi guzarne se qasir ho, to woh **khula** maang sakti hai.
Mahr wapas karti hai (pura ya kuch hissa)
Qazi dono kibaat sunta hai
Khulʿ hamesha **ba'in** hota hai
ʿIddah: **ek haiz**
Shohar ko ruju' ka haq nahin — jab tak naya nikaḥ na ho

"Agar biwi apni azadike liye kuch wapas kare to unpar koi gunah nahin." (Qur'an 2:229)

Hadith:
Sabit bin Qais ki biwi ne apna bagh (garden) wapas karke khulʿ liya. — Ṣaḥiḥ al-Bukhari
Is tarah Islam mein sirf shohar hi nahin, balke biwi ke liye bhi alag hone ka ek sharʿi tareeqah rakha gaya hai, taa-ke kisi par zulm na ho aur insaaf barqarar rahe.

9. Doodh Pilanay aur Bachchon ke Huquq
"Maein apne bachche ko poore do saal doodh pilaein…
Aur baap par lazim hai ke wo munasib tareeqe se khana aur libas faraham kare…
Na maa ko bachche ki wajah se nuqsan pohnchaya jaye aur na baap ko." (Qur'an 2:233)

2. Inheritance (Wirasat)
Wirasat ke hissay Allah ne khud muqarrar kiye.
Surah al-Nisa' 4:11–12
Warasat ke Ahkam
*Allah tumhe tumhare bachchon (aulad) ke baray meṅ hukum deta hai: Agar kisi mard ki maut ho jaye aur uske bachche hon, to **beta ko do hisson ke barabar** aur **beti ko ek hissa** milta hai.*
*Agar sirf betiyan hon aur do ya zyada hon, to **unhe mayyit ki jayzad ka do-tihaayi (2/3)** milta hai.*
*Agar sirf **ek beti** ho, to **us ko adha (1/2)** milta hai.*
*Murda ke **walidain** (baap aur maa) ka hissa yeh hai:*
*Agar murda ki aulad ho, to **har ek ko chhattai hissa (1/6)** milta hai.*

*If the deceased has **no children** and the parents are the only heirs, then the mother receives **one-third**.*

*If the deceased has **siblings**, then the mother receives **one-sixth**, after fulfilling any will and paying debts. These shares are obligations from Allah. Allah is All-Knowing, All-Wise.*

Surah al-Nisa'4:12
*And for you is **half** of what your wives leave if they have no child. But if they have a child, for you is **one fourth** of what they leave, after any bequest they [may have] made or debt.*

*And for the wives is **one fourth** if you leave no child. But if you leave a child, then for them is an **eighth** of what you leave, after any bequest you [may have] made or debt.*

*And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is **a sixth**.*

*But if they are more than two, they share **a third**, after any bequest which was made or debt, as long as there is no detriment [caused].*

[This is] an ordinance from Allah , and Allah is Knowing and Forbearing.

Wisdom:
Ensures fairness, Prevents greed,Preserves family ties
Gives both men and women defined shares according to responsibilities

3. Child Custody (Ḥaḍanah) & Upbringing (Tarbiyah)
Custody is based on the best interest of the child, especially in: Faith
Emotional care
Physical upbringing
Hadith:
The Prophet ﷺ said to a woman who sought custody: *"You have more right to him as long as you do not marry."* — Sunan AbiDawud (Ṣaḥiḥ)

Custody is determined based on the child's welfare and the ability of the guardian to nurture both faith and character.

O Allah,
Bless our families with love, tranquility, and mutual respect.

*Agar aulad na ho aur walidain hi waris hon, to maa ko **tehai (1/3)** milta hai.*
*Agar bhai behan bhi hon (aur aulad na ho), to maa ko **chhattai (1/6)** milta hai.*
Yeh hissay vasiyyat puri karne aur qarz ada karne ke baad diye jatay hain.
Yeh hissay Allah ki taraf se muqarrar kiye gaye hain
Beshak Allah sab kuch Jaanne wala, Hikmat wala hai"

Surah al-Nisa'4:12
*"Aur agar tumhari biwiyan bina bachchon ke wafat paayen, to tum un ke virasat ka **aadha** hissa pao ge. Agar un ke bachche hon, to tum un ke virasat ka **chautha** hissa pao ge — wasiyat poori karne aur qarz ada karne ke baad.*

*Aur tumhari biwiyan tumhare virasat ka **chautha** hissa paayengi agar tumhare bachche na hon.*
*Agar tumhare bachche hon, to woh tumhare virasat ka **aathwaan** hissa paayengi — wasiyat poori karne aur qarz ada karne ke baad.*

*Aur agar koi mard ya aurat na to baaligh aulad (descendants) chhode aur na hi walidain (ascendants), lekin ek bhai ya behen chhode, to un mein se har ek ka hissa **ek-chhata** (1/6) hoga.*

*Agar woh do ya do se zyada hon, to woh **ek-teeha** (1/3) baant lenge — wasiyat aur qarz ada karne ke baad, bashart-e-ke kisi ko nuqsan na pohanchaya jaye.*

Yeh Allah ki taraf se muqarrar ki hui had hai,, aur Allah Ilm wala aur Bareehm (bardaasht karne wala) hai."

Hikmat:
Insaf ke saath taqseem, Laalach ke darwazay bandh, Khandani haquq ki hifazat, Mard aur aurat dono ke zimmedariyōn ke mutabiq hissay.

3. Child Custody (Ḥaḍanah) & Tarbiyah
Bachchon ki nigrani ka faisla unke: imaan,
Jazbati tarbiyat,
Jismani parwarish,
ke behtareen maslehat ki bunyad par hota hai.
Hadith:
Nabi ﷺ ne us aurat se, jo apne bachche ki hifazat (custody) chahti thi, farmaya:
"Tumhein us par zyada haq hai jab tak tum nikah na karo." — Sunan AbiDawud (Ṣaḥiḥ)
Yani ḥaḍanah ka maqsad bachche ki dini aur akhlaqi hifazat hai.

Ai Allah,
hamare khandanon ko muhabbat, sukoon aur bahami ehtram se nawaz.

Establish our marriages upon mercy and trust, and protect them from injustice, harm, and neglect.

Grant parents wisdom and compassion, and grant children obedience, righteousness, and gratitude.

Help us fulfill the rights and responsibilities You have set between spouses, relatives, and kin, according to Your guidance and the Sunnah of Your Messenger ﷺ

Heal broken hearts, reconcile divided families,and make our homes places of peace, faith, and remembrance.

Accept our family life as an act of worship, and grant us goodness in this world and the Hereafter.
-- Aameen

B - ECONOMIC LAW
The Shari'ah aims for a balanced and just economic system, preventing exploitation and ensuring fair distribution of wealth.
1. Prohibition of Usury (Riba)
"Allah has permitted trade and forbidden usury."
— Surah al-Baqarah 2:275

Reason: *Riba (interest)* causes injustice, exploitation, widening of inequality, and destroys compassion in society.

Alternatives in Islamic Finance:
Mudarabah — profit-sharing between investor and worker.
Musharakah — partnership with shared profit/loss.
Qard Ḥasan — interest-free charitable loan.

2. Ethical Trade and Business
Hadith:
"The truthful and trustworthy merchant will be with the prophets, the truthful, and the martyrs." — *Tirmidhi*

Principles of Islamic Business Ethics:
Honesty and transparency
No fraud or deception
No hoarding
Fair pricing and full disclosure

3. Wealth Distribution
Zakah purifies wealth and prevents concentration among the wealthy.
Sadaqah strengthens brotherhood and compassion.
Prohibition of hoarding ensures circulation of wealth in society.

Hamari shadiyon ko rehmat aur bharose par qaim farma, aur unhein zulm, nuqsan aur la-parwahi se mehfooz rakh.

Walidain ko hikmat aur shafqat ata farma, aur aulad ko ita'at, nekhi aur shukar guzaari naseeb farma.

Hamein un huqooq aur zimmedariyon ko poora karne ki taufeeq ata farma jo Tu ne shohar-biwi, rishtedaron aur qareebi logon ke darmiyan muqarrar farmai hain, Apni hidayat aur Apne Rasool ﷺ ki Sunnat ke mutabiq.

Toote hue dilon ko shifa ata farma, bikhre hue khandanon mein sulah paida farma, aur hamare gharon ko aman, imaan aur yaad-e-Ilahi ka markaz bana.

Hamari khandani zindagi ko ibadat ke taur par qubool farma, aur hamein duniya aur aakhirat dono mein bhalaai ata farma.
*— **Aameen***

B- ECONOMIC LAW - (Ma'aashi Qawaneen)
Shari'at ka maqsad ek mu'tadil aur insaaf par mabni ma'aashi nizaam hai, jo zulm aur istihsal ko roke aur daulat ki munasifana taqseem ko yaqini banaye.
1. Sood ki Haraami (Riba)
"Allah ne tijarat ko halaal aur sood ko haraam kiya hai."
— Surah al-Baqarah 2:275
Wajah:
Riba na-insaafi paida karta hai, zulm aur faqdan ka sabab banta hai, ameer aur ghareeb ke darmiyan fasla bardata hai, aur mu'ashray se rehmat aur hamdardi ko mita deta hai.
Islami ma'ashi nizaam mein mutabadil raaste:
Mudarabah: Sarmayadar aur kaam karne wale ke darmiyan munafe ki sharaakat.
Musharakah: Sharikon ka aapas mein nafa-nuksaan ki bunyad par partnership.
Qard Hasan: Baghair sood ke khayrati qarz.

2. Tijarat aur Karobaar ki Akhlaqiyat
Hadith:
"Sachche aur ameen tajir qiyamat ke din anbiya, siddiqeen aur shuhada ke saath hoga." — Tirmidhi

Islami Tijarat ke Usool:
Sachchai aur wazaahat
Dhoka aur fraud se paaki
Zakhira-andozi se parhez
Munasib qeemat aur poori maloomat ka izhar

3. Daulat ki Taqseem
Zakat maal ko pak karti hai aur daulat ko chand ameer logon tak mehdood hone se rokti hai.
Sadaqah bhai-chare aur rehmat o hamdardi ko mazboot karta hai.
Maal jama karke rakhne ki manai mu'ashray mein daulat ke rawani (circulation) ko yaqini banati hai..

O Allah,
Make our wealth pure and lawful, and protect us from riba, oppression, and injustice in all our dealings.
Bless our trade with honesty and fairness, keep deception and greed far from our earnings, and make our transactions a source of benefit, not harm.
Do not make wealth a trial that turns our hearts away from You, but make it a means of service, dignity, and mercy to others.
O Allah, place barakat in our sustenance,and make our economic lives a reflection of Your guidance and justice.
Accept our earnings as acts of obedience, and grant us prosperity that draws us closer to You in this world and the Hereafter.
-- Aameen

C - CRIMINAL LAW (Ḥudud)
These are fixed punishments for specific crimes that harm public safety and moral order. They require strict evidence and high standards of proof.

1. Theft (Sariqah)
Qur'an:
"As for the male thief and the female thief, cut off their hands as a recompense for what they earned — a punishment from Allah. And Allah is Mighty, Wise."
— Surah al-Ma'idah 5:38
Hadith:
"The hand is to be cut for a quarter dinar or more."
— Sahih al-Bukhari ; *Sahih Muslim*
Note: This applies only when all conditions are proven (security of stolen item, minimum value, witnesses, no doubt, no need).

2. Adultery (Zina)
Qur'an:
"The adulterer and the adulteress — flog each of them with a hundred lashes…" — Surah al-Nur 24:2
Hadith for the Married Adulterer (Rajm)
"Take from me, take from me! Allah has made a way for them: For the virgin: one hundred lashes and exile for a year. For the married: one hundred lashes and stoning."
— Sahih Muslim

3. False Accusation (Qadhf)
Qur'an
"*Those who accuse chaste women and do not produce four witnesses — flog them with eighty lashes and never accept their testimony again…"* — Surah al-Nur 24:4
Hadith:
The Prophet ﷺ applied the ḥadd of qadhf on false accusers. — *Sunan Abu Dawud*

Ai Allah,
Hamari daulat ko paak aur halal bana de, aur humein riba, zulm, aur na-insafi se har tarah ke maamlaat mein mehfooz rakh.
Hamare tijarat ko imaandari aur insaf se nawaz, aur dhoka aur lalach ko hamari kamai se door rakh, aur hamare len-den ko faida ka zariya bana, nuqsan ka nahi.

Daulat ko aisi aazmaish na bana jo hamare dil ko aap se door kare, balke ise doosron ki khidmat, izzat, aur rehmat ka zariya bana.
Ai Allah,, hamari rozi mein barakah ata farma,
aur hamari maashi zindagi ko aapki hidaayat aur insaf ka aaina bana.
Hamari kamai ko ibadat ke aamal mein shamil farma, aur humein aisi taraqqi ata farma jo is duniya aur aakhirat mein humein aapke qareeb le aaye.
*— **Aameen***

C - CRIMINAL LAW (Hudood)
Yeh woh muqarrar sazaayein hain jo un juraim par laagoo hoti hain jo mu'ashray ke aaman, akhlaq aur nizaam ko nuqsan pohnchate hain. Hudood sirf tab laagoo hotay hain jab saare saboot mukammal aur shakk se paak hon.
1. Chori (Sariqah)
Qur'an:
"Raha mard chor aur aurat chor, to jo kuch unhon ne kamaya us ke badle un ke haath kaat do — yeh Allah ki taraf se saza hai. Aur Allah zabardast, hikmat wala hai."
— Surah al-Ma'idah 5:38
Hadith:
"Ruba' dinar ya us se zyada ki chori par haath kaata jayega." — Bukhari & Muslim
Note:
Yeh sirf tab jab: cheez mehfooz ho, qeemat mukammal ho, gavaah hon, koi shakk na ho, aur chor majboor na ho.

2. Zina (Naqah-rasai)
Qur'an:
"Zina karne wale mard aur aurat — har ek ko sau kooray maaro…" — Surah al-Nur 24:2
Hadith (Shadi-shuda ke liye):
"Kanware ke liye sau kooray aur ek saal ki jala watani, aur shaadi-shuda ke liye sau kooray aur rajm."
— Sahih Muslim

3. Qadhf (Bughair Gawah Zina ka Ilzam)
Qur'an:
"*Jo log paak-daman auraton par ilzam lagayen aur chaar gawah na laayen* — "Unhein assi (80) koṛe maro aur unki gawahi kabhi qabool na karo…" — Surah al-Nur 24:4
Hadith:
Nabi Kareem ﷺ ne jhooti tohmat lagane walon (qadhf karne walon) par ḥadd ka amal kiya.
— Sunan Abu Dawud

4. Highway Robbery (Ḥirabah)
Qur'an
"Those who wage war against Allah and His Messenger and spread corruption on earth — their punishment is killing, crucifixion, cutting opposite limbs, or exile…"
— Surah al-Ma'idah 5:33

5. Drinking Alcohol (Shurb al-Khamr)
Hadith: *"Whoever drinks wine, flog him."*
— *Sahih al-Bukhari* ; *Sahih Muslim*
The Prophet ﷺ enforced 40 lashes.
Sayyiduna ʿUmar increased it to 80 lashes, and the Companions agreed. — *Sahih Muslim*

6. Apostasy (Riddah)
Hadith:
"Whoever changes his religion, kill him."
— *Sahih al-Bukhari*
"The blood of a Muslim is not permissible except in three cases:
a married adulterer,
a life for a life,
the one who leaves his religion and abandons the community." — *Sahih al-Bukhari* ; *Sahih Muslim*

7. Murder (Qiṣaṣ – Retribution)
Qur'an:
"O you who believe! Qiṣaṣ is prescribed for you in cases of murder…" — Surah al-Baqarah 2:178

"…If one is killed unjustly, We have given his heir authority, but he must not exceed limits…"
— Surah al-Isra' 17:33
Hadith:
"The blood of a believer is equal to the blood of another believer." — *Sunan al-Nasa'i*

O Allah,
Protect us and our societies from crimes and major sins, from theft, adultery, injustice, and every action that corrupts hearts and communities.

Purify our souls from sinful desires, guard our eyes, our hands, and our intentions, and strengthen us against temptation and weakness.

O Allah, close the doors that lead to sin, and open for us the paths of repentance, chastity, honesty, and righteousness. - Aameen

D - CIVIL LAW (Muʿamalat)
Civil law in Islam governs all worldly dealings: contracts, trade, marriage, property, debts, inheritance, disputes, rights, and responsibilities.
Unlike Ḥudud, Muʿamalat is flexible, based on justice, consent, clarity, and evidence.

4. Highway Robbery (Hirabah)
Qur'an:
"Jo log Allah aur Rasool se jang karte hain aur zameen mein fasad phailate hain — unki saza qatl, salb, mukhalif haath-paaon kaatna, ya jila-watani hai…"
— Surah al-Ma'idah 5:33

5. Sharaab Peena (Shurb al-Khamr)
Hadith: "*Jo sharab piye, usko maaro*."
— Bukhari, Muslim
Rasoolullah ﷺ ne **40** kooray lagwaye.
Sayyiduna 'Umar ne **80** kiya aur Sahaba ne ijmaa' kiya.

6. Riddah (Islam Chhodna)
Hadith:
"Jo apna deen badle, usko qatl karo."
— Sahih al-Bukhari
"Kisi Muslim ka khoon halal nahin hai siwaye teen sooraton ke:
woh shaks jo shadi-shuda ho kar zinaa kare,
qatl ke badlay qatl (jis ne kisi ko na-haq qatl kiya ho),
woh shakhs jo apna deen chhor kar Muslim jama'at se alag ho jaye." — Sahih al-Bukhari; Sahih Muslim

7. Qatl (Qisas)
Qur'an:
"Qatl ke maamlay mein qisas tum par farz kiya gaya hai…" — Surah al-Baqarah 2:178
"…Agar kisi ko na-haq qatl kiya jaye, to hum ne us ke waris ko ikhtiyar diya hai, lekin use chahiye ke had se tajawuz na kare…" (Surah al-Isra' 17:33):
Hadith:
"Momin ka khoon ek doosre momin ke khoon ke barabar hai." (Sunan al-Nasa'i)

Ai Allah,
hamein aur hamari mu'ashray ko jurm aur bade gunahon se mehfooz rakh, chori, zina, zulm aur har us amal se jo dilon aur mu'ashray ko bigaad deta hai.

Hamari roohon ko gunah ki khwahishon se paak farma, hamari nazron, hamare haathon aur hamari niyyaton ki hifazat farma,aur hamein fitnon aur kamzori ke muqable mein quwwat ata farma.

Ai Allah, gunah ki taraf le jaane wale darwaze band farma, aur hamare liye tauba, iffat (paak-daamani), sachai aur neki ke raaste khol de. - Aameen

D - CIVIL LAW (Mu'amalat)
Muamalat duniyaavi muamlaat se taalluq rakhta hai: Mu'aahiday, tijarat, shadi, Jāydād, qarz, virasat, aur adalati nizam.
Yeh hudood ke baraks, lacheela aur haalat ke mutabiq hota hai.

1. Foundations of Civil Law
1. Justice and Fairness
"Indeed, Allah commands justice, excellence, and giving to relatives…" — Surah al-Naḥl 16:90

2. Fulfill Contracts
"O you who believe! Fulfill your contracts."
— Surah al-Ma'idah 5:1

3. Mutual Consent in Dealings
"Do not consume one another's wealth unjustly, except by trade based on mutual consent."
— Surah al-Nisa' 4:29

4. Writing Contracts and Debts
"O you who believe! When you contract a debt for a fixed term, write it down…"
— Surah al-Baqarah 2:282

5. Prohibition of Cheating
"Woe to those who give less in measure and weight…"
— Surah al-Muṭaffifin 83:1–3

2. Categories of Civil Law — Verified
A. Contracts (ʿAqd)
Examples: Sale (Bayʿ), Leasing (Ijarah)
Partnership (Sharikah), Agency (Wakalah), Loan (Qard), Mortgage (Rahn), Transfer of debt (Ḥawalah)
Hadith:
"Muslims are bound by their conditions, except a condition that makes the unlawful lawful."
— Tirmidhi , Hasan Sahih

B. Marriage and Family Law
Includes:
Nikaḥ, Mahr, rights of spouses, Ṭalaq, Khulaʿ, custody (Ḥaḍanah).
Qur'an:
"And live with them in kindness." — Surah al-Nisa' 4:19

C. Financial Transactions
Buying/selling, renting, deposits, trusts (Amanah), profit-sharing, and prohibition of Riba.
Qur'an:
"Allah has permitted trade and forbidden usury."
— Surah al-Baqarah 2:275

D.Property Rights
Inheritance law in Islam is not just legal — it is ʿaqidah in action. *Inheritance (Fara'iḍ), gifts, ownership, endowments (Waqf).*
Qur'an:
"These are the limits set by Allah…"
— Surah al-Nisa' 4:13

1. Muamalat ke Bunyadi Usool
1. Insaaf:
"Allah insaaf, ihsaan aur qarabat-daron ko dene ka hukm deta hai…" — Surah al-Nahl 16:90

3. **Ahd Pura Karna:**
"Ay imaan walon! Apne aqd poore karo."
— Surah al-Ma'idah 5:1

4. **Raza-Mandi:**
"Aapas ke maal na-haqq na khao, siwaye woh tijarat jo mil-jul kar raza-mandi se ho."
— Surah al-Nisa' 4:29

5. **Qarz likhna:**
"Ae imaan walon! Jab tum kisi muqarrar muddat ke liye qarz ka mu'aahida karo, to usay likh liya karo."
— Surah al-Baqarah 2:282

5. Dhoka se mana':
"Tabahi hai unke liye jo naap-tol mein kam dete hain…"
— Surah al-Mutaffifin 83:1–3

2. Civil Law ki Qismain
A. Aqd (Contracts)
Misaal: Bay', Ijarah, Sharikah,
Wakalah, Qarz, Rahen, Hawalah.

Hadith:
"Musalman apni sharton ke paband hote hain, siwaye us shart ke jo haram ko halal bana de."— Tirmidhi

B. Nikah aur Family Law
Nikah, mahr, huqooq, talaaq, khula', hifazat-e-awlad

Qur'an: *"Aur unke saath bhale tareeqe se zindagi guzaro."* — Surah al-Nisa' 4:19

C. Maali Muamlaat
Tijarat, kiraaya, amaanat, profit-sharing

Qur'an: *"Allah ne tijarat ko halaal kiya aur riba ko haraam."* — Surah al-Baqarah 2:275

D.Property Rights
Islam mein virasat ka qanoon sirf qanooni nizaam nahi — balkay yeh ʿaqidah ka amli izhar hai.
Virasat (Fara'iḍ), tohfay, milkiyat, aur auqaf (Waqf).
Qur'an:
"Yeh Allah ki hudood hain…"
— Surah al-Nisa' 4:13

E. Judiciary and Evidence
Covers judges, testimony, oaths, arbitration.
Qur'an:
"When you judge between people, judge with justice."
— Surah al-Nisa' 4:58
Hadith:
"The claimant must bring evidence, and the defendant must swear an oath." — Sahih Muslim

3. Objectives of Civil Law
Establish justice,
Prevent harm,
Protect wealth,
Preserve family and lineage,
Strengthen social stability,
Encourage cooperation and trust.

4. Universal Fiqh principles
"Matters are judged by intentions."
"Certainty is not removed by doubt."
"Harm must be eliminated."
"Custom is considered in rulings."
"Difficulty brings ease."
These are the five major universal principles recognized by all madhahib.

5. Summary — Verified
Islamic Civil Law is based on:
Justice, Mutual agreement
Clear contracts
Protection of rights
Writing agreements
Avoiding harm and cheating
Resolving disputes fairly
Giving every person their due
It is broad, flexible, and designed to preserve social harmony.

O Allah,
Purify our dealings with people just as You purify our worship of You.

Grant us honesty in trade, justice in judgment,and trustworthiness in every responsibility entrusted to us.

Protect us from oppression, deception, and greed, and keep our hands, tongues, and hearts safe from harming others.

Fill our interactions with mercy, patience, and forgiveness, and make us a source of ease, not hardship, for Your creation.

O Allah, make us fulfill rights before demanding our own, and let our character be a reflection of Your guidance.
-- Aameen

E. Qaza aur Gawahi(Judiciary)
Qazi, gawahi, qasam, sulah
Qur'an:
"Logon ke darmiyan insaaf se faisla karo."
— Surah al-Nisa' 4:58

Hadith: *"Dawa karne wale par daleel, aur inkar karne wale par qasam." — Sahih Muslim*

3. Mu'amalat ke Maqsid
Insaaf qayam karna,
Nuksaan se bachana,
Daulat ki hifazat,
Khandan aur nasab ki paabandi,
Mu'ashray mein itminaan aur bharosa paida karna
Ta'awun (cooperation) ko badhana.

4."Fiqh ke Aalami Qawā'id" (Universal Fiqh principles)
"Amaal ka daromadar niyyaton par hota hai."
"Yaqeen, Shak ke wajah se qatam nahi hota."
"Nuksaan ka door karna zaroori hai."
"Ahkaam mein 'urf o riwaaj ka lihaaz kiya jata hai."
"Mushkil aasani ko lati hai."
Yeh paanch qawa'id tamaam madhahib mein mushtarak hain.

5. Khulasa (Summary)
Islami Civil Law in bunyadoṅ par qa'im hai:
Adl aur insaf, Dono taraf ki razamandi
Saaf aur wazeh Aqd (contracts)
Huquq ki hifazat, Muahday likhna
Nuqsan aur dhoke se bachaw
Jhagḍoṅ ka insafihal karna
Har shakhs ko us ka ḥaqq dena
Yeh usul mu'asharay meṅ aman, tawazun aur itimad paida karte hain.

Ai Allah,
logon ke saath hamare mu'aamlaat ko bhi usi tarah paak farma jis tarah Tu Apni ibadat ko paak karta hai.

Hamein tijarat mein imaandari, faislon mein insaaf, aur har zimmedari mein amanat-dari ata farma jo hamein sonpi gaye.

Hamein zulm, dhokhay aur lalach se mehfooz rakh, aur hamare haathon, hamari zabanon aur hamare dilon ko doosron ko nuqsan pohanchane se bacha.

Hamare rawaiyyon ko rehmat, sabr aur darguzar se bhar de, aur hamein Teri makhlooq ke liye asaani ka zariya bana, mushkil ka nahi.

*Ai Allah, hamein apne huqooq talab karne se pehle doosron ke huqooq ada karne wala bana, aur hamare ikhlaaq ko Apni hidayat ka aaina bana. — **Aameen***

Chapter -6- Ethics and Morality (Akhlaq)

The *soul* of the Shari'ah lies in good character (ḥusn al-khuluq).
The Prophet ﷺ said:
"I was sent only to perfect noble character."
— Musnad Ahmad
Akhlaq means:
The inner qualities and disposition that appear in a person's behavior, speech, and dealings with others.

Truthfulness (Ṣidq):
Foundation of all righteousness.
The Prophet ﷺ said:
"Truthfulness leads to righteousness, and righteousness leads to Paradise." (Bukhari)
Includes being true in words, actions, and intentions.

Justice ('Adl):
Every relationship must be governed by fairness.
Qur'an:
"Indeed, Allah commands justice, excellence, and giving to relatives." (Surah al-Naḥl 16:90)
Justice applies to friends and enemies alike.

Kindness (Iḥsan):
Going beyond justice — doing good even when not required.
Qur'an:
"Indeed, Allah loves the doers of good."
(Surah al-Baqarah 2:195)

Humility (Tawadu'):
Recognizing one's dependence on Allah and avoiding arrogance.
The Prophet ﷺ said:
"No one humbles himself for Allah except that Allah raises him." (Muslim)

Forgiveness and Pardoning
"Whoever forgives and overlooks—his reward is with Allah."
(Surah al-Shura 42:40)
Controlling Anger
"Those who restrain their anger and pardon people."
(Surah al-'Imran 3:134)
Responding to Evil with Good
"Good and evil are not equal. Repel evil with that which is best."
(Surah Fuṣṣilat 41:34)

Baab - 6 - Akhlaq (Ethics and Morality)

Shari'ah ka asal ruh **husn al-khuluq** (achha akhlaq) hai.
Rasulullah ﷺ ne farmaya:
"Mujhe sirf achhe akhlaq mukammal karne ke liye bheja gaya hai." — Musnad Ahmad

Akhlaq ka matlab hai:
Insan ka woh dakhili mizaj aur sifat jo uske bartaw, lafzon aur muamalat meṅ zahir hoti hain.

Ṣidq (Sachai)
Ye saare nek amaal ki buniyad hai.
Rasulullah ﷺ ne farmaya:
"Sachai neki tak le jati hai, aur neki Jannat tak." (Bukhari)
Sachai alfaaz, amal, aur niyyat — teenon mein honi chahiye.

'Adl (Insaaf)
Har ta'alluq mein insaaf lazim hai.
Qur'an:
"Beshak Allah insaaf, ihsan, aur rishtedaron ko dene ka hukm deta hai." (Surah al-Nahl 16:90)
Insaaf doston aur dushmanon dono ke sath barabar hai.

Iḥsan (Nekiaur Rehmat)
Insaaf se aage badh kar nek amal karna.
Qur'an:
"Beshak Allah un logon se mohabbat karta hai jo nek amal karte hain." (Surah al-Baqarah 2:195)

Tawadu' (Inkisaari)
Apni zaat ko Allah ke samne chhota samajhna aur takabbur se door rehna.
Hadith:
"Jo Allah ke liye apne aap ko neecha karta hai, Allah uska maqam buland karta hai." (Muslim)

Afw aur Maafi
"Jo maaf kar de aur dur guzar kare—us ka ajar Allah ke zimme hai."
(Surah al-Shura 42:40)

Gussa Rokna
"Aur woh gusse ko rokne wale aur logon ko maaf karne wale hote hain."
(Surah al-'Imran 3:134)

Burai ka Jawab Achhai se
"Achhai aur burai barabar nahi hoti. Burai ko us tareeqe se taal do jo behtareen ho."
(Surah Fuṣṣilat 41:34)

Purpose of the Prophet's Mission
"I was sent to perfect noble character." (Ahmad)
1. The Best of People
"*The best among you are those who have the best character." (Bukhari)*
2. Closest to the Prophet ﷺ in Paradise
"*The closest to me on the Day of Judgment will be the one with the best character."*
(Tirmidhi)
3. A Smile is Charity
"*Smiling at your brother is an act of charity.***"**
(Tirmidhi)

Categories of Islamic Morality (Akhlaq)
A. Morality with Allah
Ikhlaṣ (Sincerity): Purity of intention in every action.
Tawakkul (Trust in Allah): Relying fully on Allah in all matters.
Shukr (Gratitude): Acknowledging Allah's blessings through words and actions.
Sabr (Patience): Steadfastness in hardship and obedience.
Khawf and Raja' (Fear and Hope): Balancing fear of Allah's displeasure with hope in His mercy.

B. Morality with People
Truthfulness: Speaking the truth in every situation.
Trustworthiness: Protecting the rights and belongings of others.
Hard work and honesty: Performing duties with integrity.
Modesty (Ḥaya'): Maintaining dignity and moral conduct.
Controlling anger: Responding with calmness and wisdom.
Kindness to the weak: Protecting and supporting vulnerable people.
Reconciliation: Removing conflicts and bringing hearts together.

C. Morality with One's Own Self

Self-reform: Continually improving one's character.

Abandoning bad habits: Leaving harmful behaviors.

Self-control: Resisting sinful desires.

Using time, wealth, and talents wisely: Making the best use of personal resources.

Nabi ﷺ ka Maqsad
"Main behtareen akhlaq ko mukammal karne ke liye bheja gaya hoon." (Ahmad)
1. Sabse Behtar Insan
"*Tum meṅ sabse behtar woh hai jiska akhlaq sabse behtar ho." (Bukhari)*
2. Jannat meṅ Sabse Qarib
"Qiyamat ke din mera sabse qareeb woh hoga jiska akhlaq sabse acha hai."
(Tirmidhi)
3. Muskurahat bhi Sadqah
*"Apne bhai ke liye muskurana bhi sadqah hai***."**
(Tirmidhi)

Akhlaq ki Aqsam (Categories of Islamic Morality)
A. Akhlaq Allah ke Saath
Ikhlaṣ (Sincerity): Har amal mein niyyat ki paakizgi.
Tawakkul (Trust in Allah): Har maamlay mein poori tarah Allah par bharosa rakhna.
Shukr (Gratitude): Allah ki ne'maton ko alfaaz aur amal ke zariye tasleem karna.
Sabr (Patience): Mushkilat mein sabr-o-istiqamat aur Allah ki ita'at par qaim rehna.
Khawf aur Raja' (Fear and Hope): Allah ke gazab ka dar aur Us ki rehmat ki umeed — dono ko barabar rakhna.

B. Akhlaq Logon ke Saath
Sacchai : Har haalat mein sach bolna.
Amanatdari : Doosron ke huqooq aur amaanat ki hifazat karna.
Mehnat aur imaandari : imaandari aur mehnat se apne farayiz ada karna.
Modesty (Ḥaya'): Haya, waqar aur paak daamani ko barqarar rakhna.
Gusse par qabu : Ghayz-o-ghazab ko qaboo mein rakhte hue danai aur sukoon se jawab dena.
Ikram-e-ḍu'afa: Kamzor logon ki hifazat aur unki madad karna.
Sulḥ-safa: Jhagdon ko door karna aur dilon mein muhabbat paida karna.

C. Akhlaq Apne Aap ke Saath

Self-reform: Apne ikhlaaq aur kirdaar ko lagataar behtar banana.

Abandoning bad habits: Nuqsaan deh aadaton ko chhor dena.

Self-control: Gunah ki khwahishaat par qaboo paana.

Using time, wealth, and talents wisely: Waqt, maal aur salahiyaton ka danai se istemaal karna.

4. Condemned Morality (Ghalat Akhlaq)
Islam strictly condemns the following behaviors:
Kidhb (Lying)
Destroys both faith and trust.
The Prophet ﷺ described lying as a sign of hypocrisy.

Ghibah (Backbiting)
Qur'an:
"Would any of you like to eat the flesh of his dead brother? You would hate it."
(Surah al-Ḥujurat 49:12)
Backbiting destroys love and trust within society.

Other Forbidden Traits
Deception, Arrogance, Envy, Bad manners
Oppression and injustice, Causing harm to others
Qur'an:
"Allah does not love the wrongdoers."
(Surah al-'Imran 3:57)

Ẓulm (Oppression and Injustice)
Causing someone harm is a major sin.
Hadith:
"Beware of oppression, for oppression on the Day of Judgment will turn into layers of darkness."
(Muslim)

5. Purpose of Islamic Ethics (Akhlaq ka Maqsad)
The goals of Islamic morality are:
Purifying the human soul
Improving society
Replacing hatred with love and mercy
Bringing people closer to Allah
Giving worship its true spirit and depth
Akhlaq is the knowledge that refines a person from the outward to the inward, from the body to the heart.

6. Summary
The foundational qualities of Islamic character are: Truthfulness, Trustworthiness, Patience, Gratitude, Justice, Mercy, Excellence (Ihsan), and Humility.

These were the character traits of the Prophet Muhammad ﷺ, and this is the path of every true believer.

Spiritual Wisdom
Ethics in Islam are not merely social rules — they are acts of worship. Every truthful word, every act of kindness, and every restraint from sin is a form of nearness to Allah.

Through Mu'amalat and Akhlaq, the outward law (Shari'ah) transforms into inward light (Nur) — purifying both society and the soul.

4. Ghalat Akhlaq (Condemned Morality)
Islam meṅ in rawaiyōn ki sakht muzammat ki gayi hai:
Kidhb (Jhoot)
Ye imaan aur bharosa dono ko tabaah karta hai. Nabi ﷺ ne isay nifaq (munafiqat) ki alamat bataya.

Ghibah (Gheebat)
Qur'an:
"Kya tumhe pasand hoga ke tum apne mare hue bhai ka gosht khao? Tum isse ghin karoge."
(Surah al-Hujurat 49:12)
Gheebat mo'ashray ki muhabbat aur etemaad mita deti hai.

Dosray mana kiya ausaaf
Dhoka, Takabbu, Hasad, Badh-akhlaqi
Ziyadti aur zulm, Iza rasani (dusro ko takleef dena)
Qur'an:
"Allah logon ko zulm karne walon ko pasand nahi karta."
(Surah al-'Imran 3:57)

Ẓulm (Ziyadai aur Nainsaafi)
Kisi ko nuqsan ya takleef dena gunah-e-kabirah hai.
Hadith:
"*Zulm se bachon, kyunki zulm Qayamat ke din andheron mein badal jayega*." (Muslim)

5. Akhlaq ka Maqsad (Purpose of Ethics in Islam)
Islamic Akhlaq ka maqsad:
Insan ko andar se paak karna
Mu'ashray ko behtareen banana
Nafrat ke bajaye mohabbat aur raḥm paida karna
Logon ko Allah ke qareeb lana
Ibadat ko rooh aur haqeeqat dena
Akhlaq woh ilm hai jo insan ko **zahir** se **batin**, aur **badan** se **dil** tak behtar banata hai.

6. Khulasa
Islamic Akhlaq meṅ:
Sacchai, Amanat, Sabr, Shukr, Adl, Raḥm,
Ihsan, Tawaḍu' sabase bunyadi sifat hain.

Yehi sifat Nabi Muhammad ﷺ ka akhlaq thi, aur yehi momin ka raasta hai.

Ruhani Hikmat (Spiritual Wisdom)
Islam mein akhlaq sirf samaji qawa'id nahi, balki ibadat hai. Har sachai, har nek amal, aur har burai se bachna — Allah ke qurb ka zariya hai.

Mu'amalat (insani rawayya) aur Akhlaq (akhlaqi sifaat) ke zariye zahiri Shari'ah andarooni noor mein tabdeel hoti hai — jo mo'ashray aur rooh dono ko paak karti hai.

O Allah,
Beautify our character just as You have beautified our outward form.

Purify our hearts from arrogance, envy, and malice, and fill them with humility, sincerity, and mercy.

Grant us truthfulness in speech, patience in hardship, gentleness in strength, and justice even when it is against our own selves.

Protect our tongues from falsehood and harm, our eyes from what displeases You, and our actions from hypocrisy.

O Allah, make our akhlaq a means of drawing closer to You, and a reflection of the Sunnah of Your Messenger ﷺ

Accept our efforts in self-reform, and grant us noble character in this world and the Hereafter.
Aameen

Ai Allah,
hamare ikhlaaq ko khoobsurat bana jis tarah Tu ne hamari zahiri soorat ko khoobsurat banaya.

Hamare dilon ko takabbur, hasad aur bughz se paak farma, aur unhein aajizi, ikhlaas aur rehmat se bhar de.

Hamein guftagu mein sachai ata farma, mushkilaat mein sabr, quwwat ke bawajood narmi, aur apne hi khilaaf ho tab bhi insaaf ki taufeeq ata farma.

Hamari zabanon ko jhoot aur nuqsan se mehfooz rakh, hamari nazron ko us cheez se bacha jo Tujhe na-pasand ho, aur hamare a'maal ko nifaq (riya) se paak farma.

Ai Allah, hamare ikhlaaq ko Teri qurbat ka zariya bana, aur Apne Rasool ﷺ ki Sunnat ka aks bana.

Hamari islah-e-nafs ki koshishon ko qubool farma,aur hamein is duniya aur aakhirat dono mein buland aur umda ikhlaaq ata farma. — ***Aameen***

Chapter -7- *The Sunnah of the Messenger of Allah* ﷺ

The term ***Sunnah*** in Islam refers to the practices, sayings, approvals, and traditions of the Prophet Muhammad (ﷺ).
It serves as a model for Muslims to follow in their daily lives and complements the teachings of the Qur'an. The Sunnah is an essential source of Islamic law (Sharia) and guidance, second only to the Qur'an.

1. Categories of Sunnah
Sunnah Qawliyyah (Sayings):
The verbal statements of the Prophet Muhammad (ﷺ), recorded in Hadith.
The du'a for eating: *"Say Bismillah; if you forget, say: Bismillah fi awwalihi wa akhirihi."* (Tirmidhi)

Sunnah Filiyyah (Actions):
The actions and practical behaviors of the Prophet.
Salah as performed by the Prophet. He said: *"Pray as you have seen me praying."* (Bukhari)Giving charity regularly.

Sunnah Taqririyyah (Approvals):
Actions done by others that the Prophet approved of, accepted, or did not object to.
Example:
The Prophet accepted certain foods or cultural practices of the Companions as long as they did not oppose Islamic teachings.

Structure of a Hadith
Each hadith is composed of two main parts:
1. Sanad (Chain of Narrators)
This is the list of individuals who transmitted the hadith, beginning from the Prophet Muhammad (ﷺ) and ending with the scholar who recorded it.
Scholars carefully examine each narrator's reliability, memory, accuracy, and character to determine the authenticity of the hadith.
2. Matn (Content)
The *matn* is checked to see:
Is it not against the Qur'an?
Does it agree with reason, proper manners, and the principles of the Shariah?
Does it contain any mistake or confusion?

Classification of Hadith
1.Based on Authenticity:
Sahih (Authentic):
Narrators are trustworthy and reliable.
Chain of narration is continuous without breaks.
The content is free from contradictions or errors.
Example: Sahih al-Bukhari, Sahih Muslim.

Hasan (Good):
Slightly weaker than Sahih due to minor issues with the narrators, such as a narrator with lesser memory.
Still considered reliable for use in Islamic rulings.

Baab -7- *Sunnat-e-Rasulullah* (ﷺ)

Sunnat se murad Rasulullah ﷺ ke qouls, amal, taswiqat aur rawayat hain.
Yeh Muslimaanon ke liye zindagi ka namoona hai aur Quran ki taleemat ko mukammal karti hai. Sunnat, Quran ke baad, Shariat ka dusra aham sarchashma hai.

1. Sunnat ki Qismain
Sunnah Qawliyyah (Qouls):
Rasulullah ﷺ ke farmayishat jo Hadith meṅ riwayat hain.
Khane ki du'a: "Bismillah kaho; agar bhool jao to bolo: *Bismillah fi awwalihi wa akhirihi."* (Tirmidhi)

Sunnah Filiyyah (Amal):
Nabi ﷺ ke 'amal aur unki zindagi ki practical misaaleṅ.
Nabi ﷺ ke 'amal.
Namaz jo Nabi ﷺ ne padhai. Unhone farmaya: "Namaz usi tarah parho jis tarah mujhe parhte dekha." (Bukhari)
Sadaqa dena aur logon ki madad karna.

Sunnah Taqririyyah (Taswiqat):
Aise amal jo dusron ne kiye aur Nabi ﷺ ne unko pasand farmaya ya un par itiraz nahi kiya.
Misal:
Sahabah ke kuch khane ya 'urfi rawayat ko Nabi ﷺ ne jaiz qarar diya.

Hadith ki Banawat (Structure of a Hadith)
Har hadith do buniyaadi hissoṅ par mushtamil hoti hai:
1. Sanad (Rawiyoṅ ka silsila)
Yani un afrad ki list jo hadith ko riwayat karte hue Nabi Muhammad ﷺ se le kar muhaddis tak pohanchti hai jo isey likhta hai.
Ulama har rawi ki sachaai, yaad-dasht, zahanat aur kirdar ka jaiza lete hain taa-ke hadith ki sahihiyat ka tayyun ho sake.
2. Matn (Mazmun ya matn-e-hadith)
Yeh hadith ka asal mazmun hota hai — woh alfaaz jo riwayat kiye gaye.
Matn ko check kiya jata hai ke:·
Kya yeh Qur'an ke khilaf to nahi?
Kya yeh aqal, adab aur shari usoolon se muttasil hai?
Kya is mein koi ghalti ya iltibas nahi?

Hadith ki Qismain
1. Ṣayḥat ki Bunyad par:
Sahih (Sahih – Authentic):
Rawi (narrators) sachche aur bharosemand hotay hain.
Sanad (chain) muttasil hoti hai, be-darari nahi hoti.
Matn (mazmun) mein koi tazad ya ghalti nahi hoti.
Misal: *Sahih al-Bukhari, Sahih Muslim.*

Hasan (Ḥasan – Good):
Sahih se thora kam darja hota hai. Narrators mein halka sa kamzori, jaise yaad-dasht kam ho. Phir bhi mamoolan maqbool aur daleel ke liye qabil-e-iste'mal.

Daif (Weak):
Issues in the sanad, such as missing links or weak narrators.
Not used for deriving rulings unless supported by other evidence.

Mawdu' (Fabricated):
Proven to be false and intentionally fabricated.
Rejected by scholars.

2.Based on the Number of Narrators:
Mutawatir (Mass Transmitted):
Reported by a large number of narrators in every generation, making fabrication impossible.

Example: Hadiths about the method of performing salah (prayer).

Ahad (Isolated):
Reported by a few narrators and may vary in strength.

2. Importance of Sunnah
Explanation of the Qur'an:
The Sunnah clarifies and explains the meanings of Qur'anic verses, such as how to perform Salah or pay Zakah.
Source of Legislation:
It provides rulings and guidance on matters not explicitly mentioned in the Qur'an.
Practical Application:
It shows the practical way to live according to Islamic principles.

3. Examples of Sunnah Practices
Acts of Worship (Ibadah):
Following the Prophet's method of prayer, fasting in Ramadan, performing Hajj.
Ethical Conduct:
Showing kindness, maintaining good character, speaking truthfully.
Daily Life:
Using the siwak, eating with the right hand, saying "Bismillah" before meals.

4. Sources of the Sunnah
Hadith Collections:
The recorded sayings and actions of the Prophet, compiled by scholars such as Imam Bukhari, Imam Muslim, Abu Dawood, and others.
Sirah (Biography):
The life accounts of the Prophet that describe his character, manners, and behavior.

Daif (Zaeef – Weak):
Sanad mein masail hotay hain—kahi rawi kamzor hota hai ya sanad mein link tootay hotay hain.
Fiqhi ahkam nikalne ke liye istemal nahi hota jab tak kisi aur daleel se tayeed na ho.

Mawdu' (Mawdu' – Fabricated):
Jhootay aur ghair-haqiqi hote hain.
Ulama ne inhein qate'i tor par rad kiya hai.

2. Rawiyon ki Tadad ki Bunyad par:
Mutawatir:
Har daur (generation) mein bohat zyada rawiyōn ne riwayat ki ho. Itni tadad hoti hai ke jhoot par ittifaq mumkin nahi.
Misal: *Namaz ada karne ka tariqa* waghera.

Ahad (Aahaad):
Kuch rawi hotay hain, tadad kam hoti hai.
Quvvat mein mukhtalif hotay hain—kabhi sahih, kabhi hasan, kabhi daif.

2. Sunnat ki Ahmiyyat
Tafsir-e-Qur'an:
Sunnat, Quran ki ayat ki wazaahat karti hai—jaise namaz ka tariqa, zakat ada karne ka hukm, waghera.
Deeni Qawanin ka Sarchashma:
Sunnat un masa'il ka hukm batati hai jo Qur'an meṅ wazeh taur par nahi diye gaye.
Amali Namuna:
Sunnat dikhati hai ke Islam par amal kaise kiya jaye.

3. Sunnat ki Misalein
Ibadat:
Namaz Rasulullah ﷺ ke tariqe se parhna, Ramazan ka roza rakhna, Hajj ada karna.
Akhlaaq:
Narmi, husn-e-suluk, sacha'i, aur logon par meherbani.
Rozmarrah Zindagi:
Miswak karna, daayē haath se khana, khane se pehle "Bismillah" kehna.

4. Sunnat ke Sarchashme
Kutub-e-Hadith:
Rasulullah ﷺ ke aqwal aur a'mal ki riwayat—jaise Imam Bukhari, Imam Muslim, Abu Dawood waghera ki tahqeeqat.
Seerat:
Nabi ﷺ ki zindagi ke waqiyat jo unke akhlaaq aur rawaiye ko bayan karte hain.

5. Types of Sunnah in Practice
Sunnah Mu'akkadah (Emphasized):
Strongly encouraged acts, such as the two Sunnah rak'ahs before Fajr.
Sunnah Ghayr Mu'akkadah (Non-emphasized):
Recommended acts that are not compulsory.
Sunnah 'Adat (Customary):
Cultural or habitual practices of the Prophet, such as his style of dress.

6.The Role of the Sunnah in Islamic Law
The Sunnah is a primary source of Islamic jurisprudence (fiqh). Rulings derived from the Sunnah include:
Obligatory (Wajib):
Required acts, such as the Prophet's guidance on fasting in Ramadan.
Recommended (Mustahabb):
Acts he encouraged, like using the siwak.
Permissible (Mubah):
Actions allowed without reward or sin.
Disliked (Makruh):
Actions discouraged but not forbidden.
Forbidden (Haram):
Actions prohibited by the Prophet, such as consuming intoxicants.

Sunnah and Its Relationship with the Qur'an
The Sunnah complements the Qur'an and serves as its practical implementation. The relationship between them can be summarized as:
The Qur'an gives general commands, while the Sunnah explains the details.
Example:
The Qur'an commands Muslims to establish Salah (Surah Al-Baqarah 2:43), but the Sunnah explains how to pray—its method, timings, and recitations.

The Sunnah provides guidance on matters not mentioned explicitly in the Qur'an, such as the prohibition of gold and silk for men.
The Sunnah confirms, strengthens, and emphasizes Qur'anic teachings.

Examples of Daily Sunnah Practices
1. Sunnahs of Faith and Character (imaan & Akhlaq)
Sincerity in all actions.
Trusting Allah completely.
Gratitude in every situation.
Patience during trials.
Modesty in speech and behavior.
Truthfulness.
Mercy and forgiveness.

5. 'Amal Meṅ Sunnat ki Qismain
Sunnah Mu'akkadah:
Bohat ta'keed-shuda a'mal—jaise Fajr se pehle do rak'at Sunnat.
Sunnah Ghayr Mu'akkadah:
Mustahab a'mal—jo zaruri nahi lekin sawab ka ba'is hain.
Sunnah 'Adat:
Aise a'mal jo 'adat par mabni thay—jaise libas ka andaaz, zindagi ka routine.

6. The Role of the Sunnah in Islamic Law
Sunnat Islami fiqh ka aham sarchashma hai. Sunnat se nikalne wale ahkam ye hain:
Wajib:
Zaruri a'mal — jaise Ramazan ke rozon ka hukm.
Mustahabb:
Pasandeeda a'mal — jaise miswak ka istemal.
Mubah:
Jo kaam jaiz hon, na sawab na gunah.
Makruh:
Na-pasandeeda kaam — jo karna behtar nahi.
Haram:
Sakhti se mana kiye hue kaam — jaise sharab ka istemal.

Sunnah and Its Relationship with the Qur'an
Sunnat Qur'an ki takmil karti hai aur uski 'amali shakal pesh karti hai. Dono ka ta'alluq yun samajha jata hai: Qur'an ijmali ahkam deta hai, aur Sunnat tafsil bayan karti hai.
Misal:
Qur'an ne namaz qayam karne ka hukm diya (Surah Al-Baqarah 2:43), lekin namaz ka tariqa, waqt aur qira'at Sunnat se malum hoti hai.

Kuch masa'il Qur'an meṅ seedha zikar nahi, lekin Sunnat unka hukm bata deti hai—jaise mardon ke liye sona aur reeshmi kapde haram hain.

Sunnat Qur'an ki taleemat ki ta'yid aur ta'kid karti hai.

"Shari'at-e-Islamiyyah mein Sunnat ka Kirdar"
1. Sunnahs of imaan & Akhlaq
Har amal ko sirf Allah ke liye karna (Ikhlaṣ).
Allah par poora bharosa rakhna (Tawakkul).
Har haalat meṅ shukr ada karna.
Musibatoṅ meṅ sabr karna.
Baat, libas aur rawaiye meṅ ḥaya ikhtiyar karna.
Hamesha sach bolna.
Maaf kar dena aur rehmat dikhana.

2. Sunnahs of Daily Life

1. Morning Sunnahs

Waking up with the prescribed du'a.
"Alhamdulillah alladhi ahyana..."
Using the miswak.
Making wuḍu' immediately.
Praying Fajr early.

2. Eating and Drinking

Say "Bismillah"
Eat with the right hand
Eat from the food nearest to you
Avoid wastage
Eating in moderation.
Drinking in three sips while sitting.

3. Speech & Interaction

Speaking gently.
Smiling often.
Giving salam first.
Never interrupting.
Reconciling between people.
Avoid backbiting

4.Sleeping Sunnahs:

Perform wudu
Recite Surah Al-Mulk and last verses of Al-Baqarah
Sleep on the right side

3. Sunnahs of Worship ('Ibadah)

1.Prayer

Offering Tahajjud regularly.
Praying Sunnah before and after Farz.
Maintaining khushu' in prayer.

Friday Sunnahs:

Perform ghusl
Wear clean clothes, apply perfume
Recite Surah Al-Kahf

2. Fasting

Fasting on Mondays and Thursdays.
Fasting the three white days (13, 14, 15).
Fasting on 'Arafah and 'ashura'.

4. Sunnahs of Appearance

Keeping the beard.
Using perfume.
Combing and oiling the hair.
Wearing white clothes.
Putting on shoes starting with the right foot.

2. Sunnahs of Rozana zindagi

1. **Subha ke sunnat:**

Uthte waqt dua parhna.
"Alhamdulillah alladhi ahyana..."
Miswak karna
Turant wuḍu' karna.
Fajr ko uske awwal waqt meṅ parhna.

2."Khane aur Peene ke Ahkam"

Khane se pehle **Bismillah** kehna.
Daayē haath se khana.
Apne qareeb se khana lena.
Zaya na karna
I'tidal se khana — hadd se zyada nahi.
Baith kar teen sips meṅ pani peena.

3."Guftagu aur Muamalat ke Aadaab"

Narmi se baat karna.
Zyada muskurana.
Salam pesh karne meṅ pehle hona.
Doosron ki baat kaatna nahi.
Logon ko milana aur sulah karwana
Ghibat se bachna

4.Sone ki Sunnatein:

Wudu karna
Surah Mulk aur Surah Baqarah ke aakhir ke ayat parhna
Daayē kroṭ sojana

3. Sunnahs of Worship ('Ibadah)

1.Prayer

Tahajjud ka ehtimam karna.
Farz se pehle aur baad ki Sunnateṅ parhna.
Namaz meṅ khushu' paida karna.

Jummah ki Sunnatein:

Ghusl karna
Safed/paak kapde pehnna, 'itr lagan
Surah Kahf parhna

2.Fasting

Peer aur Jume-raath ka roza rakhna.
Ayyam al-Biḍ (13, 14, 15) ke roza rakhna.
Roz-e-'Arafah aur Roz-e-'ashura' ka ihtimam.

4. Sunnahs of Appearance

Daṛhi rakhna.
'Itr lagana.
Baalon ko kanghi aur tel lagana.
Safed kapde pasand karna.
Jootay pehnte waqt daayē paoṅ se shuru' karna.

5. Sunnahs of Social Conduct
Honoring guests.
Treating family with kindness.
Avoiding suspicion and backbiting.
Lowering the gaze.
Protecting the rights of neighbors.

6. Sunnahs of the Heart
Doing dhikr regularly.
Seeking forgiveness 70–100 times daily.
Sincere repentance.
Avoiding pride.
Keeping the heart attached to Allah.

7. Collections of the Sunnah (Hadith Books)
Sahih Bukhari & Sahih Muslim: Most authentic collections.
Sunan Abu Dawood, Tirmidhi, Nasa'i, Ibn Majah: Cover legal rulings.
Riyad as-Salihin: Focuses on spirituality and character.

8. How to Follow the Sunnah in Modern Times
Study the Hadith and life of the Prophet.
Apply Sunnahs gradually in daily life.
Consult scholars for proper understanding.
Develop the Prophet's character: patience, humility, forgiveness.

9. Benefits of Following the Sunnah
Spiritual Growth: Strengthens faith and the bond with Allah.
Reward from Allah: Sunnah actions bring great rewards.
The Prophet (ﷺ) said:
"Whoever revives one of my Sunnahs after it has been neglected will receive a reward like those who act upon it." (Tirmidhi)
Balance in Life: The Sunnah gives a complete framework for ethical and balanced living.
Unity: It unites Muslims by giving them one perfect example to follow.

Spiritual Growth
1. Strengthening the Connection with Allah
Following the Sunnah increases *Taqwa* (awareness of Allah).
Regular Prayers: The Prophet (ﷺ) said, *"Prayer is the coolness of my eyes."*
Duʿa and Dhikr:
Saying *"SubhanAllahi wa bihamdihi…"* brings peace and gratitude.
Constant remembrance softens the heart.

2. Purification of the Heart (Tazkiyah)
Intention (Niyyah): "Actions are judged by intentions."
Correcting intentions purifies the heart from pride and selfishness.
Avoiding Sin: Staying away from backbiting, envy, and lying cleans the heart.

5. Sunnahs of Social Conduct
Mehmaan-nawazi karna.
Ghar walon ke saath narmi aur pyaar se pesh aana.
Bad-gumani aur ghibat se bachna.
Nazar ko neecha rakhna.
Hamsayon ke huquq ada karna.

6. Sunnahs of the Heart
Zikr ka aamal rozana karna.
70–100 martaba istighfar karna.
Khaliṣ tawbah karna.
Takabbur se bachna.
Dil ko hamesha Allah se jorna.

7."Sunnat ke Majmu'e (Hadith ki Kitaben)"
Sahih Bukhari aur Sahih Muslim: Sab se zyada authentic.
Abu Dawood, Tirmidhi, Nasa'i, Ibn Majah: Fiqhi ahkam ka majmua.
Riyad-us-Saliheen: Akhlaq aur roohaniyat par mabni.

8. "Aaj ke Daur mein Sunnat par Kaise Amal Kiya Jaye"
Hadith aur Seerat ko parhain.
Sunnat ko dheere dheere zindagi meṅ layēṅ.
Ulama se raabta rakhein.
Nabi ﷺ ka akhlaaq apnayein—sabr, tawazu', maaf kar dena.

9.Sunnat par amal karne ke faide
Rohani tarraqqi: Imaan mazboot hota hai aur Allah se ta'alluq gehra hota hai.
Allah ka ajr: Sunnat par amal azim sawab laata hai. Nabi ﷺ ne farmaya:
"Jo meri koi sunnat ko zinda kare jab log use bhool jayeṅ, usko un sab ke barabar ajr milega jo is par amal karte hain." (Tirmidhi)
Zindagi meṅ tawazun: Sunnat ek mo'tadil aur akhlaqi zindagi ka nizaam deti hai.
Muslim ummah ki wahdat: Sab ek hi uswa ko follow karte hain.

Rohani Tarraqqi
1. Allah se ta'alluq mazboot hota hai

Namaz: Nabi ﷺ ne farmaya, *"Namaz meri aankhon ki thandak hai."*

Du'a aur Dhikr:
"*SubhanAllahi wa bihamdihi*…" sakoon deta hai.

Zikr dil ko narm karta hai.

2. Dil ki paakizgi (Tazkiyah)
Niyyat: "A'maal niyyaton par mabni hain."
Niyyat ko khalis banana dil ko takabbur se pak karta hai.
Gunah se bachna: Gheebat, hasad, jhoot dil ko kala karta hai.

3. Developing Good Character (Akhlaq)
The Prophet ﷺ was sent as a mercy to mankind, embodying the highest moral standards. By following his example, Muslims can improve their character

The Prophet (ﷺ) had the best character:
Kindness: *"The best of you are those who are best to their families."*
Forgiveness and Patience: He forgave even enemies.
Generosity: He gave even when he had little.

4. Cultivating Gratitude (Shukr)
The Prophet prayed long at night and said:
"Should I not be a grateful servant?"
Saying "*Alhamdulillah*" regularly brings contentment.

5. Achieving Inner Peace and Resilience
Patience in hardship: The Prophet faced trials with calmness and hope.
Trust in Allah (Tawakkul):
"If you rely upon Allah truly, He will provide for you like He provides for the birds."
Duʿas against worry:
"O Allah, I seek refuge in You from worry and grief."

6. Consistency in Worship
"The most beloved deeds to Allah are those done consistently, even if small."
Small daily Sunnahs build lifelong habits.

7. Reflection (Tafakkur)
Reflecting on the creation increases awe of Allah.
The Prophet spent time in seclusion to think deeply.

8. Seeking Forgiveness
The Prophet sought forgiveness over 70 times a day.
Saying "Astaghfirullah" cleanses the heart.

9. Avoiding Materialism
"Be in this world as a traveler."
The Sunnah teaches focusing on the Hereafter, not excess worldly desire.

10. Rewards of Spiritual Growth
Closeness to Allah:
Voluntary deeds bring Allah's love.
Intercession:
"You will be with those whom you love."
A fulfilled life:
The Sunnah brings balance and true happiness.

3.Achi akhlaaq ki tarbiyat
"Rasoolullah ﷺ tamam insaaniyat ke liye rehmat bankar bheje gaye, aur aap ﷺne akhlaq ki buland tareen misaal pesh ki. Unki zindagi ki pairwi karke Musalman apne kirdar ko behtar bana sakte hain."

"Rasoolullah (ﷺ) ka kirdar sab se behtareen tha."
Meharbani: *"Tum meṅ behtareen woh hai jo apne ghar walon ke liye behtar ho."*
Maafi aur sabr: Dushmanon ko bhi maaf karna.
Sakhawat: Nabi ﷺ sab se zyada sakhi the.

4. Shukr ki aadat
Tahajjud meṅ lambi qiyam aur farmayana:
"Kya main shakir banda na banu?"
"*Alhamdulillah"* kehte rehna dil ko mutmaʻin banata hai.

5. Androoni sukoon aur himmat
Musibaton meṅ sabr aur umeed.

Tawakkul:
"Agar tum Allah par sachcha tawakkul karo, to woh tumhein aise rizq de jaise parindon ko deta hai."
Fikr se panah ki duain:
"Allahumma inni audhu bika min al-hammi wal-huzn."
"Ya Allah, main gham aur pareshani se Teri panah maangta hoon."

6. Ibadat meṅ pabandi
"Allah ko woh amal pasand hai jo rozana ho, chaahe kam ho."
Choti Sunnaten bhi rozana ki aadat bana deti hain.

7. Tafakkur (Gehri soch)
Aasman zameen par ghour karna Allah ki qudrat ka ehsaas badhata hai. Rasoolullah (ﷺ) Ghaar-e-Hira mein ghours-o-fikr mai rahte.

8. Istighfar
Nabi ﷺ roz 70 martaba se zyada "Astaghfirullah" farmate the. Yeh dil ko paak karta hai.

9. Dunyadari se bachao
"Duniya meṅ musafir ki tarah raho."

Sunnat humeṅ aakhirat ko ahmiyat dena sikhati hai.

10. Rohani tarraqqi ka ajr
Allah ke qareeb hona.
"Nafli 'aamal Allah ki muhabbat haasil karwatay hain."
Nabi ﷺ ki shafaʻat:
"Insaan unhi ke saath hoga jise woh duniya meṅ pyar karta tha."
Pur-sukoon zindagi:
Sunnat zindagi ko maqsood, tawazun aur barkat se bhar deti hai.

Practical Tips for Spiritual Growth

1. Purify Your Intention
Make every action purely for Allah, not for people's praise.

2. Daily Quran Connection
Read even 5–10 minutes of Qur'an daily, with reflection.

3. Make Dhikr a Habit
Frequently say simple phrases of remembrance throughout the day.
"SubhanAllah, Alhamdulillah, Allahu Akbar"

4. Improve Your Prayer
Pray with full attention, feeling every phrase you recite.

5. Repent Regularly
For any mistake—big or small—turn back to Allah immediately.

6. Keep Righteous Company
Stay around people who remind you of Allah helps strengthen faith and brings positive, inspire you spiritually

7. Service to Others
Helping others and spreading kindness is a form of charity.

8. Strengthen Your Supplications
Make dua constantly—in moments of ease and hardship

9. Daily Self-Accountability & Self-Reflection:
Reflect at night: What did I do well? Where can I improve? Evaluate your spiritual progress and seek forgiveness for your shortcomings.

10. Patience and Gratitude
Spiritual growth comes from patience in trials and gratitude in blessings.

11. Start Small: Begin with one Sunnah at a time, such as reciting the morning and evening supplications.

12. Stay Consistent: Keep your worship regular, even if it is small in amount. Consistency builds lasting habits.

13.Study the Prophet's Life: Reading the Seerah increases love for the Prophet (ﷺ) and motivates you to follow his example.

Science of Hadith (Ilm al-Hadith)
The study of hadith involves rigorous methodologies to assess their authenticity, including:

Jarh wa Tadil: Evaluating narrators for their reliability, integrity, and memory.

Usul al-Hadith: The principles used to classify and understand hadith.

Comparison with the Quran: Ensuring the content does not contradict Quranic teachings.

Prominent scholars in this field include **Imam al-Bukhari**, **Imam Muslim**, **Imam al-Nasa'i**, and others.

Practical Tips for Spiritual Growth

1. Niyyat ko Saaf Rakhein
Har amal sirf Allah ke liye karein, na logon ki tareef ke liye.

2. Rozana Quran Ka Wazifah
Roz 5–10 minute bhi Qur'an ki tilawat ya tarjuma padh lain.

3. Zikr ka Aadat Banaein
"SubhanAllah, Alhamdulillah, Allahu Akbar" bar-bar parhein.

4. Namaz Ko Behtar Banaein
Namaz mēn soch samajh kar parhein, har lafz ki maani mehsoos karein.

5. Gunahon se Tawbah
Chhoti ya bari koi bhi ghalti ho, foran Allah se maafi maang len.

6. Achhay Logoṅ ki Sohbat
Un logon ke saath rahein jo Allah ki yaad dilate hain, imaan ko mazboot karta, deen mēn mazboot ho aur hidayat dene wale ho.

7. Khidmat-e-Khalq
Kisi ki madad karna, muskurahat dena, ek sadaqa hai.

8. Dua ko Mazboot Karein
Har waqt dua maangte rahein—khushi, gham, har haalat mēn.

9. Nafsi Muhasiba
Din ke end mēn sochain: Aaj kya behtar kiya? Kahan ghalti hui? Apni rohani tarraqqi ka jaiza lein aur kamzoriyaṅ par Allah se maafi maangein.

10. Sabr aur Shukr
Musibat mēn sabr aur nematon mēn shukr se rooh aage badhti hai.

11.Chhota shuru' karein: Aik Sunnat se shuru' karein, jaise subah-shaam ki du'aein parhna.

12.Pabandi barqarar rakhein: Ibadat ko regular rakhein, chaahe thori ho. Pabandi lambi muddat ke liye aadat banati hai.

13.Seerat ka mutala'a karein: Nabi ﷺ ki zindagi parhna mohabbat aur un ki ittiba' ka jazba paida karta hai.

Science of Hadith (Ilm al-Hadith)
Hadith ka 'ilm bohat sakht aur me'yari tareeqon par mabni hota hai. Is mein muhaddithin hadith ki ṣiḥḥat jaanchnay ke liye mukhtalif qawa'id istemal karte hain:

Jarh wa Tadil:
Rawiyōn ki zaati imaandari, yaad-dasht, character, aur reliability ka jaiza lena.

Usul al-Hadith:
Woh qawa'id aur principles jin ki bunyad par hadith ko samjha, divide, aur classify kiya jata hai.

Quran se Muqabala:
Dekhna ke matn Qur'an ki taleemaat ke khilaf to nahi. Ilm al-Hadith ke mashhoor muhaddithin mein Imam al-Bukhari, Imam Muslim, Imam al-Nasa'i waghera shamil hain.

Collections of Hadith

The primary collections of hadith are divided into **Sahih** (authentic) and **Sunan** (focused on rulings). Here are the most notable collections:

The Six Canonical Books (Kutub al-Sittah):

1. **Sahih al-Bukhari:**
Compiled by Imam al-Bukhari (810–870 CE).
Regarded as the most authentic book after the Quran.
Contains about 7,275 hadiths, including repetitions.
2. **Sahih Muslim:**
Compiled by Imam Muslim ibn al-Hajjaj (817–875 CE).
Known for its precise organization and authentication.

3. **Sunan Abu Dawood:**
Focuses on jurisprudential hadiths and includes 4,800 hadiths.

4. **Sunan al-Tirmidhi:**
Compiled by Imam Tirmidhi (824–892 CE).
Includes commentary on the strength of each hadith.
5. **Sunan al-Nasa'i:**
Known for its rigor in authenticity, compiled by Imam al-Nasa'i (829–915 CE).
6. **Sunan Ibn Majah:**
Compiled by Ibn Majah (824–887 CE).
Contains unique hadiths not found in other collections.

Other Important Collections:

Muwatta Malik by Imam Malik ibn Anas: Focuses on the practices of the people of Madinah.
Musnad Ahmad by Imam Ahmad ibn Hanbal: Arranged by narrator rather than subject.

Famous Hadiths

1.Hadith Jibril:
Describes the pillars of Islam, imaan (faith), and Ihsan (excellence).

Prophet Muhammad said: *"Ihsan is to worship Allah as if you see Him, for even if you do not see Him, He surely sees you."* (Sahih Muslim)

2.The Golden Rule:
"None of you truly believes until he loves for his brother what he loves for himself." (Sahih al-Bukhari, Sahih Muslim)

3.Ease in Religion:
"Make things easy and do not make them difficult. Give glad tidings and do not repel people." (Sahih al-Bukhari)

Hadith ki Majmuat (Collections of Hadith)

Hadith ki badi majmu‘at ko do qisamon mein divide kiya jata hai:

Sahih (authentic) aur **Sunan (fiqhi ahkam par mabni)**.

Kutub al-Sittah (Chay Mashhoor Kutub):

1. Sahih al-Bukhari:
Imam al-Bukhari (810–870 CE) ki tasneef.
Qur’an ke baad sab se zyada authentic kitab.
Taqreeban 7,275 hadith (takrar samet).
2. Sahih Muslim:
Imam Muslim ibn al-Hajjaj (817–875 CE) ki tasneef.
Tanzeem aur authenticity ke liye mashhoor.
3. Sunan Abu Dawood:
Fiqhi ahkam par zyada focus.
Lagbhag 4,800 hadith.

4. Sunan al-Tirmidhi:
Imam Tirmidhi (824–892 CE) ki tasneef.
Har hadith ki quvvat (sahih, hasan, da‘if) par sharaḥ deta hai.
5. Sunan al-Nasa’i:
Imam al-Nasa’i (829–915 CE) ki jama‘ ki hui.
Authenticity mein bohat sakht mizaj ke liye mashhoor.
6. Sunan Ibn Majah:
Ibn Majah (824–887 CE) ki kitab.
Kai hadith aise jo dusri kutub mein nahi milte.

Digar Ahem Majmu‘at:

Muwatta Malik – Imam Malik ibn Anas:
Madinah ke logon ki ‘amali riwayaat aur sunnat par mabni.
Musnad Ahmad – Imam Ahmad ibn Hanbal:
Topics ke bajaye rawiyōn ke naam par arranged.

Mashhoor Ahadith

1. Hadith Jibril:
Is hadith mein Islam ke arkan, imaan ke aqaid, aur Iḥsan ka maqam bayan hua hai.
Nabi ﷺ ne farmaya:
“Ihsan yeh hai ke tum Allah ki ibadat aise karo jaise tum use dekh rahe ho. Agar tum use nahi dekhte, to woh tumhein zarur dekh raha hai.”
(Sahih Muslim)

2. The Golden Rule (Zarriyn Qa‘ida):
“Tum mein se koi bhi us waqt tak pura momin nahi hota jab tak apne bhai ke liye wohi pasand na kare jo apne liye karta hai.”
(Sahih al-Bukhari, Sahih Muslim)

3. Deen mein Asani (Ease in Religion):
“Logon ke liye asani paida karo, sakhti na karo. Khushkhabri do, aur logon ko door mat bhagao.”
(Sahih al-Bukhari)

The Sunnah of the Messenger of Allah (ﷺ) is the best way of life for humanity. His life is a complete example of worship, character, justice, mercy, and wisdom. Whoever adopts the Sunnah not only improves their outward actions but also purifies their heart, thoughts, and behavior.

The Sunnah teaches us how to attain the pleasure of Allah, how to treat others with kindness, and how to live with patience, gratitude, and sincerity in every situation. It is not a path limited to rituals; rather, it provides guidance at every step of daily life.

In the end, following the Sunnah is the best means for a believer to gain the love and closeness of Allah.

Those who adopt the Sunnah are honored by Allah with success and light in both this world and the Hereafter.

O Allah, make this work sincere for Your sake, upon the Sunnah of Your Prophet Muhammad ﷺ , and benefit all who read and convey it.

Our Lord, accept this from us—indeed, You are the All-Hearing, the All-Knowing.

Hadith Qudsi (also spelled Hadith Qudsiya) refers to a unique category of hadith in which the Prophet Muhammad (peace be upon him) narrates words directly from Allah (God), but unlike the Quran, these words are not part of the formal revelation (wahy) meant for recitation in prayer.

In other words:
The Quran: The direct speech of Allah, preserved verbatim, and recited as a form of worship.

Hadith Qudsi: The meaning comes from Allah, but the wording is from the Prophet Muhammad. These are not part of the Quran.
The term "Qudsi" comes from the Arabic word **Quds**, meaning "sacred" or "holy," indicating the divine origin of the message.

Key Characteristics of Hadith Qudsi
Divine Source: The message originates from Allah.
Prophetic Wording: The Prophet Muhammad (peace be upon him) conveys the message in his own words.
Non-Quranic: Hadith Qudsi is not recited in Salah (prayers) and does not carry the miraculous linguistic style of the Quran.
Moral and Spiritual Themes: They often emphasize themes like mercy, forgiveness, love, justice, and devotion.

Sunnat-e-Rasulullah (ﷺ) insani zindagi ka behtareen nizaam hai. Aap ﷺ ki zindagi ibadat, akhlaq, insaf, rehmat aur hikmat ka mukammal namoona hai. Jo shakhs Sunnat ko apnata hai, woh sirf zahiri ‘amal ko hi nahi, balkay dil, soch aur rawaiye ko bhi paak banata hai.

Sunnah hamēn sikhaati hai ke kaise Allah ki raza hasil ki jaye, doosron ke saath husn-e-sulook rakha jaye, aur har haal mēn sabr, shukr aur ikhlaas ke saath jeeya jaye. Yeh raasta sirf dayriya ibadat ka nahi, balkay rozmarrah zindagi ki har qadam par rehnumai hai.

Aakhir mēn, Sunnah par chalna ek mo‘min ke liye Allah ki muhabbat aur qurb ka sab se behtar zariya hai.

Jo log Sunnat ko apnate hain, Allah unhēn duniya aur aakhirat donō mēn kamyabi aur noor se nawazta hai.

Ai Allah, Is kaam ko sirf apne liye khalis bana de, aur ise Nabi Muhammad ﷺ ki Sunnat ke mutabiq bana de.
Jo isay padhe aur pahunchaye un sab ke liye is mein faida aur barkat paida farma.

Rabbana taqabbal minna — Tu hi Sab Sunne Wala, Sab Jaanne Wala hai.

Hadith Qudsi (ya Hadith Qudsiya) ek khaas qisam ki hadith hoti hai jismēn Nabi Muhammad (ﷺ) Allah Ta‘ala ke alfaaz ko riwayat karte hain. Lekin Qur’an ke muqable mēn yeh alfaaz *wahy-e-matluww* (wohi jo ibadat ke liye tilawat ki jati hai) nahi hote.

Dusre alfaaz mēn:
Qur’an: Allah ka seedha kalaam hai, bilkul lafz bah lafz mehfooz, aur is ki tilawat ibadat hai.

Hadith Qudsi: Ma‘ni Allah ki taraf se hota hai, magar alfaaz Nabi Muhammad (ﷺ) ke hote hain. Aur yeh Qur’an ka hissa nahi hai.
"Lafz Qudsi" Arabic lafz **Quds** se liya gaya hai, jiska matlab hai *paak* ya *muqaddas*, jo is baat ki taraf ishara karta hai ke is ka ma’ni Allah ki taraf se aata hai.

Key Characteristics of Hadith Qudsi
Divine Source (Ilahi Sar-Chashma):
Paigham Allah Ta‘ala ki taraf se hota hai.
Prophetic Wording (Nabawi Alfaaz):
Nabi Muhammad (ﷺ) is paigham ko apne alfaaz mēn bayan karte hain.
Non-Quranic (Ghair Qurani):
Hadith Qudsi ko namaz mēn tilawat nahi kiya jata, aur ismēn Qur’an jaisi ijaz (mo‘jiz ana) zabaan nahi hoti.
Moral and Spiritual Themes (Akhlaqi aur Rohani MazaAameen): Aksar mawad rehmat, maghfirat, muhabbat, insaf, aur ibadat-e-ilahi jaise mazameen par hota hai.

Famous Hadith Qudsi

1. **Allah's Mercy:**
The Prophet (peace be upon him) said that Allah says:
"My mercy overcomes My wrath."
(Sahih al-Bukhari, Sahih Muslim)

2. **Allah's Nearness to His Servants:**
Allah said:
"Whoever comes to Me walking, I will come to him running. And whoever meets Me with sins as much as the earth, but does not associate partners with Me, I will meet him with forgiveness as great as that."
(Sahih Muslim)

3. **The Value of Worship & Forbidding Oppression**
Allah said:
"O My servants, I have forbidden oppression for Myself and have made it forbidden among you, so do not oppress one another."
(Sahih Muslim)

4. **The Love of Allah:**
Allah said:
"When I love My servant, I become his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask something of Me, I would surely give it to him, and were he to seek refuge in Me, I would surely grant him refuge."
(Sahih al-Bukhari)

5. **Forgiveness for Sincere Worshippers:**
Allah said:
"O son of Adam, as long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you."
(Sunan al-Tirmidhi)

6. **Worship and the Heart's Sincerity:**
The Prophet (ﷺ) said:
"Indeed, Allah does not look at your appearances or your wealth, but He looks at your hearts and your deeds."
(Ṣaḥiḥ Muslim)

7. **Reward for Devotion:**
Allah says:
"My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him."

8. **The Reward of Good Deeds:**
Allah says:
"Whoever comes with a good deed will have ten times its like."

Famous Hadith Qudsi

1. Allah ki Rehmat
Nabi ﷺ ne farmaya ke Allah Ta'ala irshad farmaate hain:
"Meri rehmat mere ghazab par ghalib hai."
(Sahih al-Bukhari, Sahih Muslim)

2. Allah ka Apne Banda ke Qareeb Hona
Allah Taala ne farmaya:
"Jo banda Mere paas chal kar aata hai, Main uske paas daur kar aata hoon. Aur jo banda Mujh se zameen ke barabar gunahon ke saath milay, lekin shirk na kiya ho, to Main us se utni hi maghfirat ke saath miloonga."
(Sahih Muslim)

3. Ibadat ki Qeemat aur Zulm ki Manaat
Allah Ta'ala ne farmaya:
"Aye Mere bandon, Main ne apne upar zulm ko haram kar diya hai, aur tumhare darmiyan bhi ise haram kar diya hai. Pas tum ek dusre par zulm na karo."
(Sahih Muslim)

4. Allah ki Muhabbat
Allah ne farmaya:
"Jab Main apne bande se muhabbat karta hoon, to Main uski wo sama' ban jata hoon jisse woh sunta hai, uski wo basarat ban jata hoon jisse woh dekhta hai, uska wo haath ban jata hoon jisse woh pakarta hai, aur uska wo paon ban jata hoon jisse woh chalta hai. Agar woh Mujh se kuch maange to Main use de deta hoon, aur agar woh Mere huzoor panah maange to Main use panah deta hoon." (Sahih al-Bukhari)

5. Ikhlaas aur Tawbah par Maghfirat
Allah Taala ne farmaya:
"Aye Adam ke bete, jab tak tum Mujh se dua karte aur maafi maangte rahoge, Main tumhein maaf karta rahunga aur Mujhe parwah nahi. Aye Adam ke bete, agar tumhare gunah aasman ki bulandi tak pahunch jayein, phir bhi tum mujh se maafi maango, to Main tumhein maaf kar dunga." (Sunan al-Tirmidhi)

6. Ibadat aur Dil ki Ikhlaas
Nabi ﷺ ne farmaya:
"Beshak Allah tumhari sooraton aur tumhare maal ko nahi dekhta, balkay woh tumhare dilon aur tumhare a'maal ko dekhta hai." (Ṣaḥiḥ Muslim)

7.Ibadat ki Jaza aur Qurb-e-Ilahi)
Allah Ta'ala farmate hain: *"Mera banda kisi cheez ke zariye Mere qareeb us se zyada nahi hota jo farz ibadatain Main ne us par laazim ki hain, aur yeh hi cheezen Mujhe sab se zyada pasand hain."*

8.Reward of Good Deeds (Nekiyon ka Ajar)
Allah Ta'ala farmate hain:
"Jo shakhs ek nek kaam lekar aayega, usko us jaisi das guna zada di jayegi.

9. **Divine Accountability:**
Allah says:
"On the Day of Judgment, I will judge between you and your deeds. There is no injustice today."

10. Allah's Love for His Servants:
Allah says:
"My servant does not draw nearer to Me with anything more beloved to Me than what I have made obligatory upon him, and he continues to draw nearer to Me with supererogatory acts of worship until I love him."

11.Allah's Relationship with the Believer:
Allah says:
"When I love a servant, I call upon the angels, saying, 'I love so-and-so, so love him.' And the angels love him, and then the inhabitants of the earth love him."

Hadith Qudsi brings the believer closer to Allah by illustrating the divine qualities of mercy, justice, love, and closeness. They serve as a reminder of Allah's supreme authority and boundless compassion, inspiring individuals to live with sincerity, righteousness, and hope in His forgiveness.

Each *Hadith Qudsi* offers rich insights into how believers can strengthen their relationship with Allah and how they should strive to live ethically and spiritually. The messages are timeless and continue to provide guidance in daily life, motivating Muslims to seek Allah's closeness and strive for justice, mercy, and goodness.

O Allah, grant us the ability to follow the Sunnah of Your Prophet ﷺ outwardly and inwardly, and include us among those who love him and follow his way.

The ***Shari'ah*** is not merely a system of rules; it is the light (*nur*) that guides human life toward Divine harmony. It shapes our worship, our dealings, and our hearts — so that every act becomes a path to knowing Allah.

As the **Quran** declares:
"Then We put you, [O Muhammad], on a clear way of the matter (Shari'ah); so follow it, and do not follow the desires of those who do not know."
(Surah al-Jathiyah 45:18)

9.Ilahi Hisaab-Kitab
Allah Ta'ala farmate hain:
"Qiyamat ke din Main tumhare darmiyan tumhare a'maal ka faisla karunga. Aaj kisi qisam ka zulm nahi hoga."

10.Allah ka Apne Bandon se Pyaar
Allah Ta'ala farmate hain:
"Mera banda un cheezon se Mere qareeb nahi hota jo Mujhe sab se zyada pasand hain siwaa un faraiz ke jo Main ne us par laazim kiye hain. Aur jab woh nawafil aur zyada ibadatein karta rehta hai, to woh dheere dheere Mere qareeb hota jata hai, yahan tak ke Main us se muhabbat karne lagta hoon."

11.Momin ke Saath Allah ka Taalluq
Allah Ta'ala farmate hain:
"Jab Main kisi bande se muhabbat karta hoon, to Main farishton ko pukarta hoon aur kehta hoon: 'Main fulaan bande se muhabbat karta hoon, tum bhi us se muhabbat karo.' Phir farishte us se muhabbat karte hain, aur phir zameen walon ke dilon mēn bhi uski muhabbat daal di jati hai."

Hadith Qudsi *momin ko Allah Ta'ala ke qareeb le aati hain,* kyunke yeh Allah ki rehmat, insaf, muhabbat aur qurb jaise ilahi sifat ko wazeh karti hain. Yeh hamēn yaad dilati hain ke Allah ki hukoomat sab par baala dast hai aur uski rehmat be-hisab hai. In se insan ko ikhlaas, nek kirdar aur Allah ki maghfirat ki umeed ke saath jeene ka jazba milta hai.

Har *Hadith Qudsi* hamare lie gehri rohani taleemat rakhti hai—yeh batati hai ke banda kaise Allah se apna ta'alluq mazboot kare, aur kaise zindagi ko akhlaqi aur rohani andaaz mēn guzare. In paighamon ki hidayat hamesha qayam rehti hai, aur rozmarrah zindagi mēn musalman ko Allah ke qurb ki talash, insaf, rehmat aur nekikarō ke raste par chalne ki prerna deti hai.

Ai Allah, humein apne Nabi ﷺ ki Sunnat par zahiri aur batini tor par chalne ki taufeeq ata farma, aur humein un se muhabbat rakhne walon aur unki pairawi karne walon mein shamil farma.

Shari'at sirf qawa'id ka nizam nahi, balki ek **nur** hai jo insani zindagi ko Allah ke saath hum-ahang banata hai. Ye hamare ibadat, mu'amalat aur akhlaq ko is tarah sanwarti hai ke har amal Allah ki ma'rifat ka raasta ban jata hai.

Quran mein farmaya gaya:
"Phir (Aey Muhammad ﷺ) Humne tumhe ek wazeh Shari'ah par qaim kiya, to usi par chalo, aur un logon ki khwahishat ka paalan na karo jo nahi jaante."
(Surah al-Jathiyah 45:18)

And **the Prophet ﷺ said:**
"The most beloved of deeds to Allah are those which are most consistent, even if small." (Bukhari & Muslim)

Thus, the ***Shari'ah*** trains the soul through constant obedience — uniting the outer law with inner sincerity, until knowledge, worship, and character all reflect the **Oneness of Allah**.

Dua for Completion of the Book
In the Name of Allah, the Most Merciful, the Most Compassionate.
All praise is due to Allah, who by His grace completes all righteous works.

وَقُلْ رَّبِّ زِدْنِي عِلْمًا

"And say: My Lord! Increase me in knowledge."
(Surah Ṭa Ha 20:114)

O Allah, accept this humble effort, make it sincerely for Your sake, and grant benefit to all who read it.

Forgive our shortcomings, overlook our errors, and make this work a means of Your pleasure and nearness.

O Allah, guide us to act upon the knowledge You have taught us, and teach us that which brings us closer to You.

"Our Lord! Accept [this] from us. Indeed, You are the Hearing, the Knowing."
(Surah al-Baqarah 2:127)

O Allah, send abundant blessings and peace upon our Master Muhammad ﷺ — the Seal of Prophets, the Mercy to the worlds — whose life was the perfect embodiment of the Shari'ah.

The Prophet ﷺ said:
"When a servant dies, his deeds come to an end except three: ongoing charity, beneficial knowledge, or a righteous child who prays for him." (Sahih Muslim)

O Allah, make this work among that beneficial knowledge (ʿilm un nafiʿ) which remains as a light after us, and write it in our scale of good deeds on the Day of Judgment.

Authored by following the illuminated path of our Grand Master *Junaid-e-Baghdad* (رحمه الله), the Leader of the People of *Tasawwuf*, may Allah elevate his rank.

Ameen, Ya Rabb al-'alAameen
Syed's & Family
Email: syeds.green@gmail.com

Rasulullah ﷺ ne farmaya:
"Allah ko sab se zyada pasandeeda a'maal woh hain jo lagataar kiye jaen, chahe woh chhote hi kyun na hon." (Bukhari aur Muslim)

Yun ***Shari'at*** insan ke zahiri amal aur batini ikhlaas dono ko paak karti hai, taake ilm, ibadat, aur akhlaq sab mil kar **Tawḥid (Allah ki Wahdaniyat)** ka izhar ban jayein.

Kitaab ki takmeel ke liye Dua :
Bismillah-ir-Raḥman-ir-Raḥim
Tamam tareefen AllahTaala ke liye hain, jiske fazl se har nek kaam mukammal hota hai.

Wa qur rabbi zidni 'ilma
"Aur keh do: Aey mere Rabb! Mere ilm mein izafa farma." (Surah Ṭa Ha 20:114)

Ai Allah! Is na-tamam koshish ko apne huzoor qubool farma, ise khalis apni raza ke liye bana, aur jinhon ne ise padhe ya samjha — un sab ke liye is mein barkat aur faida ata farma.

Hamari khataon ko maaf farma, hamari kami ko nazar-andaz farma, aur is amal ko apni khushi aur qurb ka zariya bana.

Ai Allah! Hamein us ilm par amal ki taufeeq de jo Tu ne sikhaya, aur hamein wo ilm sikhade jo Tere qurb ka sabab bane.

"Ai hamare Rabb! Tu hamari taraf se isay qubool farma. Beshak Tu sab kuch sun'ne wala, sab kuch jaane wala hai." (Surah al-Baqarah 2:127)

Ai Allah! Apne Habeeb Muhammad ﷺ par dheron durood o salam naazil farma — jo Rahmat-ul-lil-'Aalameen hain, aur jinka poora zindagi Shari'ah ka jeeta jaagta namoona thi.

Rasulullah ﷺ ne farmaya:
"Insaan ke amal sirf teen cheezon ke siwa ruk jaate hain — sadqah jariyah, faida dene wala ilm, aur nek aulad jo uske liye dua kare." (Muslim)

Ai Allah! Is kaam ko unhi me se bana jo faida dene wale ilm mein shumar ho, aur Qayamat ke din isay hamare hasanat ke tarazon mein rakh de.

Tahreer us raaste par chal kar tasneef ki gayi, jo hamare *Ahl-e-Tasawwuf ke rehnuma*, Phir o murshid *Junaid-e-Baghdad* (رحمه الله), *Sayyid-ut-Taifah*, ke manhaj par hai. Allah unka maqam buland farmae.

Aameen, Ya Rabb al-'alAameen
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